The Independent.

"But as we were allowed of God to be put in Trust with the Gospel, even so we speak, not as pleasing Men but God, which trieth our Hearts."

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The Independent.

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The Independent.

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THE FOUNTAIN.

AN INCIDENT.—During the siege of Sevastopol, a Russian shell buried itself in the side of a hill without the city, and opened a spring. A little fountain bubbled forth where the cannon-shot had fallen, and during the remainder of the siege afforded to the thirsty troops who were stationed in that vicinity an abundant supply of pure cold water. Thus the missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of life to the parched and weary soldier of the Allies. —*From a late number of The Independent.*

IMPELL'D by maddened men, athirst
For human life, and hands accursed
With the unrighteous shedding of much blood,
The red ball thro' the still air hiss'd,
But lo, the living mark was miss'd,
And, staid of God, it fell where steed nor rider stood.

Hot with the cannon's fiery breath
It sped surcharg'd with pain and death,
Cleaving the hard earth in its downward flight,
And from the hillside trampled o'er
By hurrying hosts, and stained with gore,
Gushed forth cool waters in the sunny light.

And the glad soldiers finding there
Upon the hill that fountain fair,
Paused for a moment 'mid the fev'rish strife,
And drinking gain'd from thence fresh strength;
And thus death's destined tool at length
Became instead a revelation of new life.

Thus once, impatient for the blood
Of One who long had meekly stood
An uncrown'd King amid the hungry horde,
Fierce hands with scoff and jeer
Lifted the Roman spear,
And pierc'd the body of our blessed Lord.

And lo, forth from the wounded side
Of him they madly crucified
Came limpid waves with heavenly healing rife—
A fount whose waters live
Throughout all time, and give
To those who thirst strength, purity, and life.

And in that fountain cool and still,
Weary of life's stern march and drill,
And the tumultuous conflict not yet o'er,
Christ's soldier stoops and dips
His fever'd, sin-parched lips—
Quenching his spirit's thirst for evermore.

Genesco, Ill. M. B. S.

BROWNSON ON SLAVERY AND THE WAR.

BY HORACE GREELEY.

IT is a very common and very mistaken complaint that the War makes no progress—that the Nation is no nearer the subjugation of its rebel enemies than it was several weeks or months ago. If the struggle in which we are engaged were an old-fashioned international contest, there would be more than plausibility in this murmur; but when it is considered that this is essentially a War of Opinion—a clash of two radically hostile systems of Thought and of Society—we realize that its progress is correctly measured quite otherwise than by the results of its battles or by comparing the present with the former relative positions of the confronting armies. If you would rightly estimate the probabilities of an early and successful issue of the contest, do not ask which side has already won the most advantages in arms or taken the most prisoners, but rather what is the drift of public sentiment with regard to the necessity of maintaining the Union and the duty of vanquishing its enemies at whatever cost or sacrifice.

Ten years ago, he who unhesitatingly demanded the overthrow of American Slavery was popularly regarded throughout our cultivated and fashionable circles as a fanatic and incendiary if not a traitor, and labored under very strong suspicion in courtly religious circles of being a dangerous heretic if not a downright infidel. It is not yet a year since the organs of the mercantile interest in this and other Northern cities were gravely urging the expulsion of the New England States from the Union in order to coax South Carolina and her confederates in Secession back into the Union they had so emphatically repudiated! Our commercial magnates deemed no sacrifice too great that would secure a restoration of their gainful trade with the cotton-planters; and these planters have since responded to this subserviency by swindling our jobbers out of Two to Three Hundred Millions of Dollars honestly due them for goods, bankrupting half and impoverishing most of these their faithful servitors. From all the rebel South has gone up one frenzied yell of exultation over this barefaced robbery of men whose political and social creed had for years been summed up in the proposition—"Give the South anything—reasonable or otherwise—so that you keep her in good humor and allow us to grow rich by selling her goods." To-day, even *The New York Herald* proclaims that our Southern trade involved "a sacrifice of feelings and principles" on the part of its Northern beneficiaries; wherefore it quite sensibly concludes that we may do better without it! If we have learned the lesson that to strike hands with wickedness is not the true way to wealth, has not its cost been fearful? and when shall we have finished paying it?

The Religion of this Republic has been, next to its Commerce and before even its Politics, a main bulwark of the Slave-Power. Not that enlightened Conscience and Christian ethics have not pointedly condemned Southern Slavery—not that the Pulpit has been utterly silent, or the Religious Press wholly muzzled, or Christian denominations alike and altogether subservient to the giant Iniquity, for there have been honorable examples of fidelity in Pulpit, Press, and Church; but it is nevertheless mournfully true that the various institutions and organisms through which Religion made its appeals to the American heart have in the main been accomplices of Slaveholding. For each organization aimed to establish and maintain a National character; and, as no openly, actively, formidably anti-Slavery organization would be tolerated in the Southern States, it was deemed possible to be National only by conciliating or deferring to the Slave-Power. Hence the deplorable recreancy of the American Tract Society and of many kindred organizations; hence the complicity of most of our older and wealthier denominations in the crimes and shames involved in the chattelizing of Man. And of all these denominations, the Protestant Episcopal alone can vie with the Roman Catholic in the unanimity and persistency of its devotion to American Slavery.

Orestes A. Brownson is an American phenomenon. Cradled in poverty and obscurity, he has achieved a place among the world's living thinkers and a large measure of regard from cultivated and inquiring minds. Reared a Protestant, and having passed through nearly every phase of what Rome deems heresy, from the sternest Calvinistic Orthodoxy to a Rationalism which the common mind could not distinguish from Infidelity, he finally embraced the Roman Catholic faith, and became at once its most ardent, uncompromising champion. "Of course, he will soon change again," was the general comment on the avowal that he had turned Catholic; but he has for nearly twenty years continued, and still continues, a vehement defender of the claims of the Bishop of Rome to be regarded as Vicar of Christ and earthly head of the Christian Church. A vigorous polemic, and unsurpassed in logical acuteness, he has devoted the best years of his life to the advocacy of a cause which is popularly supposed to rest wholly on authority and care little for logic. Always intensely American, he has, since he became a Catholic, opposed Revolution, Radicalism, and Abolition, pushing his conservatism to the extent of eulogizing "noble old Radetzky" and condemning every effort to liberate by force the European masses from regal and aristocratic oppression. At last—Slavery having broken with conservatism and with Americanism in urging war upon the Union—Mr. Brownson brings his powerful battery to bear upon the new Anarch, and in the current October issue of his "Review" speaks out boldly for the overthrow of the fundamental cause of our National perils and woes. Hear him!

"The question of the Abolition of Slavery is becoming with us a practical question in a sense it has never before been. The Rebellion of the Slave States, which has for its object, not so much the dissolution of the Union, or the separation of the South from the North, as the reconstruction of the Union on the basis of Slavery, or, as the Vice-President of the Confederate States has it, with 'slavery as its corner-stone,' and therefore the extension of Slavery over the whole country, cannot fail to force this question upon the grave attention of every citizen of the loyal states, who loves his country, and believes in the practicability of freedom. The Slave States, by their rebellion and war on the Union are compelling us to regard this question as one which must soon be practically met, and are forcing all loyal citizens to make their election between the preservation of the Union and the preservation of Slavery. This, whatever the Federal Administration, whatever individuals or parties in the Free States, with or without Southern or pro-Slavery proclivities, may wish or desire, is pretty soon to be the inevitable issue of the terrible struggle in which our glorious and hitherto peaceful Republic is now engaged. Perhaps, at the moment we write, the last of August a majority of the people of the Free States may not only shrink from this issue, but even honestly believe it possible to avert it altogether. The bare suggestion of the Abolition of Slavery may shock, perhaps enrage them; but events march, and men who mean to be successful, or not to be left behind, must march with them. Another disaster, like that of Bull Run, or another unsuccessful action, like that of Wilson's Creek, where the brave and noble-hearted Lyon fell, a martyr to the cause of his country, and a victim to the failure of his Government to grant him timely aid, will do much to change the feelings and convictions of the loyal citizens of the Free States, and, perhaps, force them to give up the last hope or thought of preserving both the Union and the institution of Slavery. It requires, however chary our public men may be even of whispering it, no extraordinary sagacity or foresight to perceive that, if the present war is to be continued, and the integrity of the nation restored and maintained, the war can hardly fail to become a war of liberation, or that the Northern blood and treasure, which it demands for its successful prosecution, will demand in return, as their indemnification the emancipation of the slave, and the universal adoption for the South as well as the North of our Free Labor System.

"We need not say, for the fact is well known to our readers, that no man, according to his ability and opportunity, has, since April, 1838 more strenuously opposed the Abolition movement in the Free States than we have: not because we loved Slavery, or had any sympathy with that hateful institution, but because we loved the Constitution of the Union, and because we believed that liberty at home and throughout the world was far more interested in preserving the Union of these States under the Federal Constitution, than in abolishing Slavery as it existed in the Southern section of our common country. But we believe, and always have believed, that liberty, the cause of free institutions, the hopes of philanthropists and Christians, both at home and abroad, are more interested in preserving the Union and the integrity of the nation, than they are can be in maintaining Negro Slavery. If we have opposed abolition heretofore because we would preserve the Union, we must, *a fortiori* oppose Slavery whenever, in our judgment, its continuance becomes incompatible with the maintenance of the Union, or of our nation as a free republican state.

"Certainly we said in the article on *The Great Rebellion* in our last Review, the North has not taken up arms for the destruction of Negro Slavery, but for the maintenance of the Federal Government, the enforcement of the laws, and the preservation of the Union. This is true. The liberation of the slave is not the purpose and end of the war in which we are now engaged. The war is a war against rebellion, an unprovoked and wicked rebellion, engaged in by the Rebels for the purpose of making this a great Slaveholding Republic, in which the labor of the country shall be performed by Slaves, either black or white; and if, to defeat the Rebellion, the destruction of Slavery be rendered necessary and be actually effected, it will change nothing in the character or purpose of the war. It will have been necessitated by the Rebellion, and the Rebels will have only themselves to thank for the destruction or abolition they force us to adopt in defense of liberty, the Union, and the authority of the Government."

—There are nearly forty pages mainly as hearty as this; but one more extract must suffice. It is that which treats of the efficiency of Emancipation as a war measure:

"Whether the time for this important measure has come or not, it is for the President, as Commander-in-Chief of our armies, to determine. But, in our judgment, no single measure could be adopted by the Government that would more effectually aid its military operations, do more to weaken the Rebel forces, and to strengthen our own. Four millions of people in the Slave States, feeling that the suppression of the Rebellion and the triumph of the Union secures to them and their children for ever the status of free citizens, are more than a hundred thousand men taken from the forces of the enemy, and twice that number added to our own; for they would not only compel the Rebels to keep a large force, that might otherwise be employed, at home, to protect their own wives and children, but would deprive them of the greater portion of that labor by which they now subsist their armies. Now Slavery is to them a source of strength; it would then be to them a source of weakness. Its abolition would, in our judgment, be striking the enemy at his most vulnerable point, precisely where we can best sunder the sinews of his strength, and deal him the most fatal blow.

"Moreover, it would not only bring to the assistance of the Federal arms the co-operation of the whole colored race in the Union, but would secure us, what we now lack, the sympathy and moral aid of the whole civilized world, and remove all danger of our coming into conflict with either France or England. The war would be seen then likely to result with which Englishmen and Frenchmen could sympathize, and, instead of wishing for the success of the Southern Confederacy, they would wish with all their hearts for the success of the Federal arms. It would do more than this. It would bring to the aid of our volunteer force from one hundred to two hundred thousand brave and stalwart volunteers from the Free States, aye, and even many from the Slave States themselves, who will not, and cannot be induced to volunteer their services in a war which, even if successful, promises to leave the institution of Slavery not only existing, but more firmly established than ever. Everybody knows that Slavery is at the bottom of the whole controversy, and that the real object of the Southern leaders is not simply to protect Slavery against Abolition movements where it exists, but to extend it over the whole Union, and make the American Republic a great Slaveholding Republic. And there are men in large numbers amongst us, men who have had no sympathy with Abolitionists, who see and understand very well that, even were we successful in putting down the present Rebellion, no real union between the North and the South could be restored, and that no durable peace between them could be re-established, if Slavery continued to exist. These men enter not and will not enter heartily into the war, unless they see clearly and feel fully assured that it will result in the final and total extinction of Slavery throughout the Union and all the territory it may now possess or hereafter acquire.

"The present rebellion proves what thoughtful and far-seeing men in all sections of the Union have long seen and said, that the preservation of the Union with the Slave System of labor extending over one-half of it, and the Free Labor System over the other half, is, in the ordinary course of human affairs, an impossibility. Senator Seward, or rather Mein Herr Diefenbach in our Review before him, was right in saying there is an 'irrepressible conflict' between the two Systems. They cannot long coexist together in peace and harmony; there is an irrepressible tendency in each to exclude the other; and no possible wisdom or prudence, on the part of any administration, can harmonize their coexistence under one and the same government. You must make your election between the Systems, and adopt for the whole country either the Slave System or the Free Labor System; and the real significance of the contest in which we are now engaged is as to which of these Systems shall be the American System."

—Such is the efficiency with which Messrs. Jefferson Davis and Company have labored in the good work of abolitionizing the Free States that even the "irrepressible conflict" is readily accepted and proclaimed by one of their newest converts as obvious and axiomatic truth. Gen. Cass, it is credibly reported, recently remarked that, though he had all his life been hostile to the Abolitionists, he yet saw no issue from our present troubles save through Emancipation. The signs of healthful progress exhibited by such landmarks of fossil Democracy as Gen. B. F. Butler, Daniel S. Dickinson, and B. F. Hallett, are already well known. Whatever may be the immediate issue of the Slaveholders' Rebellion, there can no longer be a doubt that it will fix in every enlightened mind the great truth of the inexorable antagonism of Liberty and Slavery. There will be an American Democracy after this war shall have been concluded; but negro-traders will not be its leaders nor plantation overseers its most vehement champions. And thus this atrocious Rebellion, disastrous as are many of its incidents, cannot fail at least to imprint deeply on the popular consciousness an important and salutary lesson.

A GOOD EXAMPLE.

THE First Long Island Volunteers—known as the Brooklyn Phalanx—have set an example worthy to be followed by every regiment in the army. We take from a private letter of the chaplain, Rev. James C. Beecher, the following commendable statement:

"The Regiment has passed its first pay-day. I have forwarded, per Adams's Express, *from nine to ten thousand dollars*, in amounts varying from ten to thirty dollars, for privates, up to two hundred dollars for officers; and I have sent by small and private hands probably *three thousand dollars more*. This work keeps me busy day and night, but if the men are disposed to send money to their families, I don't know any better employment for me than to encourage and assist them."

Here is a single regiment saving from their first pay the handsome sum of twelve or thirteen thousand dollars, for the benefit of their families. If any regiment has set a better example than this, we shall be happy, on hearing the facts, to make them public.

FOLLOWING CHRIST.

BY REV. THEODORE L. CUYLER.

"FOLLOW me!" This is the Christian's marching orders. And whosoever takes not up his cross and follows the commands of Jesus, cannot claim to be a true disciple.

I. And the very first thing that is requisite in following Christ is to have a new heart. This takes a man back to the "wicket-gate" of the way of life—conversion. The new birth is essential at the very outset. Stop a moment, my reader! right here. Settle this question first. Have you a new heart attuned to the love of Christ? You cannot take the first step in a life of holy and happy obedience until your affections have been given to the Savior. The carnal heart is wholly and for ever as intensely hostile to Christ as is the most tyrannical slave-driver hostile to Fremont's proclamation of liberty. The carnal heart weaves no crown of glory for the lowly Jesus; it plats for him only a crown of thorns. It bows not to his scepter; but only holds out to him a reed of mockery. It takes up no cross for him; rather does it nail him to the cross, and by every willful sin crucifies afresh the Lord of Glory.

But when the converting power of the Holy Spirit has come to you in answer to prayer, and changed and sweetened and purified your affections, then springs up a deep, genuine love of Jesus. This is the prime essential to a right noble and godly life. In fact, *love to Christ is essential Christianity*. It is more than a mere admission of his divinity—more than an admiration of his sublime character—more than a cold assent to his claims. It involves a faith in him so deep, an attachment to him so real, and a devotion to him so thorough, that it amounts to a new principle in the heart. Attachment to Jesus Christ, implanted in the soul by the Holy Spirit, is the ground-work, and the *only* possible ground-work, of a beautiful and effective Christian character. The deeper this love, the deeper the piety. The stronger this love, the greater will be the readiness to make costly sacrifices for his cause.

Does not my reader remember the famous political campaign of 1844, which furnished such wonderful instances of romantic devotion to the idolized orator of Kentucky? Time, talent, gold, were all laid at his feet. The counting-room and the work-shop, the loom and the anvil, harvest-fields and law-books, all appealed to their owners in vain. Their ears were deaf but to their leader's call. For him they journeyed afar to mighty gatherings; for him they mustered vast processions—wore his name on their breasts and floated it from their housetops. And when the long, arduous struggle ended in dark disaster, we saw strong men weep aloud, and like Judea's stricken mothers they "refused to be comforted." There are men in this country who will carry down that political sorrow to their graves. To-day they worship a tomb under the oaks of *Ashland* with more veneration than they feel for any living statesman.

Now that is what we mean by devotion to a leader. Where the heart-loyalty is strong, there is but little difficulty in making the external manifestation. Paul found it easy to cry out, "Lord, what wilt thou have me to do?" when the newly implanted love of the Crucified leaped into a blaze on the altar of his heart. Peter girds his fisher's coat about him, and impatiently plunges into the sea, when he sees the risen Master on the strand. Patmos *with* Christ is a sunnier spot to the Beloved Disciple than Cæsar's throne would have been without Christ. For these were the men who "followed the LAMB whithersoever he goeth," and love was the vinculum that bound them to the Captain of their salvation.

II. A good definition of serviceable piety would be —*following Christ* without a question and without a murmur. Does the pierced hand point us up the Hills of Difficulty? Then up the steep acclivity let us go, even though we fall from running to walking, and from walking to clambering on the knees. Does he bid us follow him into the Vale of Humiliation? Then welcome be reproach for the sake of one who entered Gethsemane for us. The cost of the sacrifice is never to be counted. He that loveth father or mother, houses or lands, more than Christ, is not worthy of him.

One day, duty lays its hand of impressment on the shoulder of a gifted young man or woman, and commands them to a foreign field. Christ says, "Yonder is thy sickle waiting for the reaper; yonder is the harvest waiting for the garner. No place for thee in these parts; thy place is beside the Ganges, or on the torrid sands of Africa." Following Christ makes such men missionaries. John Howard was but searching for the foot-prints of Christ in the dismal vaults of prisons and of dungeons. David Brainerd found them amid the forests wild—and Henry Martyn was but treading them when he explored the jungles of India and the sand-plains of Persia.

A man need not cross oceans either to follow Christ. Whenever the owner of a winning tongue turns away from the allurements of the bar or the rostrum for the privilege of preaching salvation to the dwellers in some remote unnoticed parish, he is following Christ. Whenever a layman determines not to sleep away his Sabbath afternoons on his sofa or over his newspaper, but to go out after the ignorant squalid waifs of the alley and the tenement-house, what is he but following his Master, who if on earth would delight in the mission-school more than in the cathedral? Whenever a sweet daughter of the church decides that instead of passing an idle hour in pulling silver bells on marble doorsteps, she will climb to the attics where wretched poverty is groaning on its sick-bed, she is surely following him who went about doing good. Whenever you see a heroic statesman standing up in his high place for justice, truth, and liberty, you see one (as far as that noble act is concerned) who obeys Christ rather than man. And on the other hand, when a professing Christian is seduced into scenes of frivolity and folly, or into the cabals of intrigue and chicanery, then he or she has turned squarely away from their Master and their Model. For where Christ would not go—if on earth —no Christian ought to go. Would it not be a strange place to look for the Savior in the ball-room or the theater, at the card-table or the convivial party, in the caucus where honor was sold and righteousness bartered for "the spoils?"

Blessed is the man who never sets his foot in any path of conduct without looking carefully for the way-marks of his Master, and consulting his guide-book! Through some lowly doors, where pride must stoop low to enter, he may be called to pass. Over thorny paths he may be made to tread. Up more than one mount of sacrifice, bearing heavy crosses, he may be summoned. But so that Christ be the leader, he may not be afraid to follow. And in heaven it will still be his joy and his glory to "follow the Lamb whithersoever he goeth." There the "Lamb who is in the midst of the throne shall feed him, and lead him unto living fountains of waters."

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ is there
And we shall be like him."

WHO ever saw a spider with ten legs? Nobody; until the appearance of the last *Vanity Fair*. That paper had a drawing representing Beauregard's army as a spider, Manassas Junction as his hole, and Munson's Hill and Falls Church as little insects on the web. But a happy idea was spoiled by an unhappy rendering. We believe that our friends, the spiders, when last heard from, were living with their customary eight legs, and not ten as in the picture. The best effect of a pictorial caricature is always lost when the drawing departs too widely from Nature.

OUR BOYS GOING TO THE WAR.

BY MRS. E. M. OLMSTED.

Adown the red October hills
The swollen torrents leap their rills
Past broken flumes and waiting mills
With rushing noise,
So, hand to hand, with parting thrills,
Sweep forth our boys.

Not fierce to hate but strong to dare,
They hunt the traitor in his lair;—
The loneliest cot has one to spare
From home's sweet joys;
The fondest heart still breathes the prayer,
God speed our boys!

No hirelings from Oppression's hold,
No lawless mob in rapine bold,
No patriot cast in Freedom's mold
With base alloys;
Fresh from the mint, earth's finest gold,
Our sterling boys!

What hopes, what faith engird them round,
What songs of cheer to heaven resound,
What prayers that peace may yet abound,
Each heart employs;
While tears fall on the hallowed ground
Where sleep our boys.

One thought, one prayer to Him all-wise
At morn and evening sacrifice,
Till Freedom, stooping from the skies,
Her wings shall poise;
And one victorious anthem rise,
God bless our boys!

CAMP LIFE.

AN ENEMY WITHIN THE SOLDIERS' TENTS.

BY AN OFFICER OF THE ARMY.

ONE cannot live in camp very long without seeing and feeling that whisky is a foe as much to be dreaded by our armies as the rebels arrayed against us. Vigorous efforts have been made in the East and in some parts of the West to drive this enemy from the camp, but so far with only poor success.

Let any Christian pastor enter a regiment as a soldier or an officer, (not a chaplain,) and live in camp for three months, and he would be astounded at the prevalence of liquor drinking. He would find liquor kept in the tents of the officers; he would see it taken as a beverage twice, thrice, a dozen times in a day; he would witness the offer of it to every friendly incomer, and not infrequently would behold those who offered and those who were the guests quite under the control of the deadly enemy they were treating so carelessly; and this would not be confined to the unprincipled nor the younger officers, but would be seen among men whose gray hairs would imply wisdom and self-respect—among men with a reputation for moral and religious character—among professed Christians. I have heard officers advanced in years, who had never been accustomed to drink intoxicating liquors in their previous life, say that now they could not get along without their three drams a day. I have seen those very high in rank so intoxicated as to be fairly uproarious; and I have known a case of a rebel officer with a flag of truce kept under the supervision of, and sharing the tent with a commander of a brigade, who, part of the time, was so much under the influence of liquor as to have no control over his language or actions.

There are regiments—I hope very many—where such a state of things is impossible. But I have been among fifteen or twenty thousand soldiers—living in camp and sharing their life—and the prevalence and evil effects of liquor drinking among the most of them are worse than I have described them.

Of course, this is more true of the officers than of the privates. Those in command fully understand the damaging influence of liquor, and forbid the use of it among the common soldiers. But still they procure it in some way. They steal it; they smuggle it over the lines; they bribe the sutlers, or they even enter the tents of officers in their absence and secure it there.

What a state for an army to be in! In what a wretched condition must the officers be for the making or reception of an attack!

If the secret history of our disastrous skirmishes, our unfortunate delays, our miscalculated advances, were written, the cause might be found in the incompetency, through liquor, of those in command. We have already had hints of something of this sort, and it would not be difficult to give other and broader ones.

But aside from this aspect of the case, what an effect is this producing upon our young men, and even upon the older ones, now in military life! What fatal habits are being formed that will never be given up! What toils are being woven around bodies and souls that may never be torn off! Does not bodily and spiritual death threaten?

The question comes—What is to be done? In the first place, it is little use to talk to privates and expect them to sign and keep a pledge as long as those in authority over them drink freely and publicly. And there is little benefit in soliciting a movement from subordinate officers while the superiors take no step. The end is not to be gained by official prohibition of drinking. This in reality extends only to privates, and means they are to look out and not be caught. But this thing is needed: the officers in command, from the highest down, whether they be of a division, a brigade, or a regiment, must step forward and pledge themselves to abstain *wholly* from the use of intoxicating liquor. They must do this not for their own sakes, or for fear of their own danger, but for the sake of those under their command. No matter if they think occasional drinking harmless—no matter if they are very moderate in their habits—there must be open and absolute renunciation. Then the private soldiers can be addressed, and with such examples before them, by constant watchfulness and by severe penalties, the practice may be pretty thoroughly driven out.

I have seen this tried. I have seen a captain who had been in the habit of drinking, and knew no harm in it—but felt that something must be done for his men—step out in front of his company and say, "By the help of God, not a drop of liquor shall henceforth pass my lips while I am a soldier. How many of you, my men, will take a stand with me in this?" And I have seen the greater part of the company come and stand by his side and enter into the same obligation. But more than this is needed—the colonel, the lieutenant colonel, the major, and the other staff-officers, must do the same. Then the regiment may be considered purged. Nothing but urgent and immediate efforts will save us from a demoralized army, and, worst of all, from a debased, degraded soldiery, to be sometime thrown back as wrecks upon the shores of homes and communities.

THE story that Garibaldi was coming to this country to draw his sword in support of the Union cause proves to be utterly without foundation. The Paris newspapers contradict *The London Times*, and declare that American diplomatic agents in Europe have not made any overtures to any European officers with a view to joining the Federal armies. Besides, Italy cannot afford to lend Garibaldi to anybody. Nor would the general cause of Liberty gain by taking away from one struggling nation its acknowledged leader to make him a subordinate officer in the army of another.

THE REPORTS OF BRITISH RECOGNITION.

OUR English Correspondent has written somewhat elaborately in regard to an absurd report which we had some weeks ago, that the British Government had determined to recognize the nationality of the Southern revolters. The statement was alleged to be made on the authority of letters received by our Government from Mr. Charles Francis Adams, American Minister at London. It is true that such a story was ostentatiously put forth in double-leaded type in *The New York Tribune*, as having been telegraphed from Washington city on authentic grounds. But our friend has greatly overestimated the importance of the fable, if he supposes that it had any serious influence here, where its inherent absurdity was instantly apparent to all intelligent circles. For example, we ourselves never thought fit even to take notice of it, although it came to hand at the moment we were making up a summary of late news for our columns. Indeed, at the first impulse, we had it in type, but the second thought, on seeing it in proof, satisfied us at once that Mr. Adams had made no such communication, and we canceled the paragraph. And the whole thing was so little thought of, that the conductors of *The Tribune*, who are supposed to feel a responsibility for the truth of what they print, have never deemed it necessary to tell the public how or by whom they had been imposed upon.

What our people have based their feelings upon, in regard to the intentions of the British Government, was the haste with which that Government accorded to the Rebellion the rights of a belligerent power, without any of the limitations with which it afterward saw fit to qualify its recognition, together with the eagerness with which nearly all the old organs of public opinion, representing both parties of the governing classes in Great Britain, pronounced the dissolution of our Republic to be final, and denounced the efforts of our people in support of a free Government as a fratricidal and wicked war.

Here were facts, which our country was called to look in the face, and to which, having adjusted our calculations, the flying rumors of the telegraph no longer occasioned uneasiness. It was a stern necessity that impelled us forward, and we should therefore meet as we could whatever interference any foreign power might put forth—when it comes.

THE SENTIMENT OF THE PEOPLE.

A WAY OF GETTING AT IT.

"SHALL the Government declare slavery abolished?" It is clear that President Lincoln will not do it, unless the people of the loyal states shall express their will that it shall be done.

Why not have ballots prepared, and laid before the people, to be used at the first election which takes place in each loyal state? We can thus make known our wishes in a way that would secure the attention of the Government, and if the vote should show that a large majority of the electors are in favor of an immediate abolition of slavery, the present Administration *may* have courage to take the step. Give us the vote. RUSTIC.

THE TRUE ISSUE.

THE following letter from a distinguished minister in Connecticut, just received, states the great question now before the country in its true light. I hope it will be read and pondered by those in authority. The people of the free states must come to these conclusions, and act upon them, or we and our children are undone. T.

"It seems to me that God has almost miraculously brought us into a position in which nothing is easier than the abolition of slavery. Seven months ago we professed, at least, to be trammeled by constitutional obligations. How we should escape these trammels seemed to baffle all human wisdom. God has now, with a breath, swept them all away, and seems to say to our nation, 'The path of duty is not only plain, but perfectly unobstructed before you. I have shown you, by the experiment in the West Indies, that the emancipation of the enslaved is not only perfectly safe, but advantageous to master and slave. By allowing the oppressor in his insane rage to raise the banner of rebellion, the nation is absolved from the slightest obligation to maintain that compromise with wrong into which your fathers entered.'

"If we do not now strike the fetters from the slave, when God has made the way so plain, we shall add infinitely to our guilt. We are the modern Pharaoh, against whom God is contending; and he will, I think, continue to send plagues upon us until we let the people go free. The milder, incipient plagues we have already received at Bull Run and Lexington. I greatly fear that our stubbornness will not relent until the whole ten have exhausted their energies upon us. But then, when wasted and woe-stricken—when all our first-born are in bloody graves, and a wail of anguish arises from our land such as earth never heard before—then we shall be ready to let our bondmen go.

"Many of our papers avow the determination that we will not free the slave if we can possibly put down the rebellion without resorting to that measure. Even *The New York World*, with its many Christian sympathies, says, in reference to the possibility that it may be *necessary* to emancipate our enslaved brother, in order to save the Union, 'When there is danger that it will come to that, let slaveholders beware. The day it is settled that either slavery or the Government must perish, that day slavery will be doomed. The Northern people are determined not to yield to this accursed rebellion; and if it shall prove that they cannot conquer it without emancipation, they will conquer it with emancipation.'

"What a fearful invitation is this for the descent of divine wrath. In accordance with this sentiment we pray, 'O Lord, bless us and help us to put down this rebellion, and we will for ever enslave thy children, our brothers. But curse us, Lord, and send disaster after disaster, and then we will let thy people go free.'

"It is indeed a marvelous period in our country's history; and every man who can speak, write, or act, should now be at work for God and humanity."

HOUSE-WARMING.

PERSONS who spent the summer months in the country, have mostly been hurried home to city life again by the change in the temperature of the mornings and evenings, reminding them of the necessity of preparing for winter. The heat of which we complained, we will now soon complain for the want of. Among modern improvements for the convenience and comfort of dwellings, the improved methods of heating them should be classed with the best. The old-fashioned spacious chimney corners, with the great logs blazing and cracking on the andirons, are scarcely ever seen now. If the former generations of thrifty housewives should see the new substitutes for open hearths, they would be at a loss to know the utility of furnaces and heaters, supplying all the heat required throughout the house by means of pipes. But although the poetry is gone, the heater is a labor-saving invention, and more cleanly than the "old-times" hearthstone.

The popular apparatus known as "Sanford's Challenge" Heater, is certainly one of the best and most economical. Messrs. Sanford, Trusiow & Co. of this city, the manufacturers, have philosophically studied their business, and have been able to add such improvements to the Challenge Heater, first offered to the public nine years ago, that they now claim it is unexcelled. The furnaces in brick, the portable and fire-place heaters, are all made on the same principle, and from the number of testimonials which they have complied in pamphlet shape, we judge that the people will indorse our comments.

NOTES FROM THE CAPITAL.

BY OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Oct. 6, 1861.

TO THE EDITORS OF THE INDEPENDENT:

If we were to believe all the stories of the enemies of Gen. Fremont—the most of them find their way into *The New York Herald*—we should come to the conclusion that Fremont by this time is not only court-martialed, but exiled to his gold-mines in California. But such is not the case. Fair play is a jewel; and the people are determined that Fremont shall have it. *The Herald*, however, was not so far wrong as some people thought when it declared that Fremont was to be superseded. This was planned in high circles, and would have been carried into execution but for the voice of the people. The enemies of Gen. Fremont openly boasted of his fall. They were certain of it, and were informed by very distinguished persons connected with the Government that it was sure to occur. The simple truth is that the men who had arranged for the disgrace of the Western General had not calculated rightly upon the hold which Fremont has upon the popular heart. There need be no fear at present that he will be deprived of an opportunity to show his capacity as a general; but the opposition to him is only sleeping—it is not dead. If he does not win an immediate victory, whether he has troops enough or not, his removal is a foregone conclusion. There is, however, to be a settlement ere long, when the difficulties which have been heaped in his path will appear.

It is scarcely necessary to say that the feeling among the politicians of this latitude is against Fremont's proclamation. A majority of the Cabinet agrees with the President, but Secretary Cameron is reported to side very decidedly with the Western General in his policy toward slavery. The time-servers, the timid, and the unprincipled all combine against the proclamation. There are also many truthful, honest, loyal men who believe it impolitic to interfere with slavery *at this time* by proclamation or otherwise. The sentiment of the people of the loyal states is far in advance of that of Washington on such subjects, and this is the principal reason why the Administration lags behind the people. Society here is more or less pro-slavery—it is certainly not anti-slavery. But *improvement* is the word of the hour. Things grow better every day. The logic of events is inexorable, and presidents as well as pro-slavery clergymen give way before it. Just as soon as our army gets fairly in among the slaves and the fight grows intense, will the Government grow anti-slavery. It must be remembered that in Virginia and Missouri *thus far*, a dozen proclamations of freedom to all the slaves would have emancipated but few slaves. We have first to show that we have the power to touch slavery—to convince the slave that we *can* step in between him and his master. Till then, as a matter of course, the slaves will cling to their masters for self-protection.

There are some facts connected with the slavery question, in this city, which need ventilation. Our city jail is crowded with fugitive slaves. They are without claimants, and many of them doubtless once belonged to men now in the rebel ranks. One of them certainly did, for his last master was John A. Washington, of the Mount Vernon estate. By what statute these slaves are kept in the U. S. jail, no one seems to know. They are put and kept there by a Republican marshal, and it is a well-known fact that prominent office-holders here hold that the late Confiscation Act does not free the negroes who come under its operation, but simply turns them over from rebel masters to the United States Government—the Government owning them. According to these theorists, the people of the North have become slaveholders by the act of Congress, and it rests with them, through Congress, to decree the fate of the confiscated slaves, whether they shall be sold at auction or freed. This is not the view the men who made the law took, nor will any anti-slavery court make any such decision; but under these mistaken views, shameful injustice is done a number of colored men now lying in the U. S. jail, and kept there by authority of a Republican Administration. Slaves are also continually returned to claimants *from camp*, and files of soldiers often are seen escorting a fugitive back to his master, or to the District jail. These outrages must and will have an end.

The army of the Potomac does not materially change its position. The Government troops and the rebels face each other day and night, each side waiting for a favorable opportunity to attack the other. The slight earthworks of the enemy on Munson's Hill and other hills—their outer line of defenses, have been fully occupied by our troops, and instead of the ridiculous works of the rebels, respectable forts now exist, well mounted with cannon of large caliber. The fact stated by Gen. McClellan in a recent order that there are thirty-two forts around Washington, astonished many people. These have all been thrown up since last May, and twenty-five of them since the battle of Bull Run. It will be seen, therefore, that our troops have not been idle. They have been making the nation's capital impregnable. The warm weather, during which a campaign in an enemy's country is out of the question, has been improved in so surrounding Washington with defenses that thirty thousand can hold it against a hundred thousand; and when the hour comes to strike an offensive blow, two-thirds of the troops now here can be sent away if necessary.

This is the meaning of the apparent inaction in this vicinity. October is here, however, and but two months remain for active campaigning. We may therefore expect stirring movements soon. Such are the intimations of our military leaders. They do not hesitate to say that, in a few weeks, and perhaps in a few days, great battles will undoubtedly be fought.

It is well known here that Gen. Wool and Gen. Butler sympathize warmly with Gen. Fremont. They agree with him that slavery is the cause of this war, and must be destroyed if it is in the way of the Government, or is in the way of the commander of a military department. So that if Wool proceeds to St. Louis on a tour of observ

Sermons

BY

Henry Ward Beecher.*

[Entered according to Act of Congress, in the year 1860, by J. B. Richards, in the Clerk's Office of the United States for the Southern District of New York.]

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Pet. v. 10.

In the first clause, the providential Ruler of human life, and the author of all experience, is called the God of grace. Our life proceeds from him. The great destiny of men, the end for which they live, is next declared. We are called by this God of grace to eternal glory. That, then, is the road we travel—the road which leads from these mortal experiences to eternal glory. Before the mind of Christ all things are related to that eternal glory. To such creatures as we are, all things are measured by that. In the economy under which we live, our Master is administering all things according to this one aim. In so far as we are concerned, it is a mixed economy. The influences that are exerting themselves upon us are in part natural laws; in part social forces; in part spiritual influences derived from above, direct and divine. It is an economy in which the work requires in part our own voluntary activity, the forces of our will. But just as really we are subject, also, to forces which have no relation to our agencies; and we are acted upon at the same time that we act upon ourselves.

Judged by our sensations and emotive experiences, the economy of life employs both joy and suffering as instruments of influence and education. It employs joy of greatly different kinds, in all varieties and degrees, with every shade and possible complication. And the same is true of suffering. These two multiform and complex influences co-work, and continue to act through our whole lives. Therefore it is said in respect to one of them, "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." After you have been at school long enough, may God take you home, and make you perfect, and establish, strengthen, and settle you. But you are to abide in that circle of experience in which there is suffering, for a period of time. There is a time element in suffering.

The attempt to take up the whole doctrine of suffering and explain it in detail, is like the attempt to preach on the universe. It is so immense, so filled with variations and details, that no man can take it up in whole. There are two obstacles in our way when we come to speak on this subject. The one comes from the immature teaching of religious men in days past, who inclined to inculcate upon men's faith the doctrine that suffering was a divinely appointed chain of punishment. That doctrine prevailed in the time of Christ, when he was asked, "Who did sin, this man, or his parents, that he was born blind?" They thought that where there was trouble or misfortune, there was punishment, and that there must have been some great sin behind it. Suffering was supposed to be in the main penal.

Now, as science has progressed in life, we come upon another school of men who are inclined to be equally shallow, and run to the opposite extreme, and make mistakes quite as great. It was a great mistake to suppose that suffering was a direct punishment divinely inflicted, and it is just as great a mistake to suppose that this whole matter is explained by saying that suffering is the result of the violation of a law. Men say, "If you keep within the bounds of law, you will not suffer; and if you do suffer, it is because you have broken a natural law; and the suffering is, as it were, the blood of that law." This shows what is the source of suffering, but it does not touch the great moral aspects of the question. The point to be considered is this: Such being the origin of suffering, suffering being incident to a man's nature and circumstances, it being produced by his own transgression, what are to be the uses and benefits of it? What is the divine economy in respect to it? It is not enough for you to tell me that suffering is the result of a cause, and that the cause is transgression. I want to know, such being the fact, what use suffering may be made to subserve? How can I employ it for my own and others' benefit? To tell me that quinine is the bark of a tree, or an extract from it, is something, certainly. I am glad to know that quinine is the bark of a tree; but that is not much. In addition to that I want to know what diseases it is adapted to cure, and how it may be applied. I want to know the way of administering it, and what *results* may be expected to flow from it. These are the main things, though a knowledge of its nature and origin is not unimportant. And in regard to suffering, set aside the superstition that it is a stroke of God's hand, and admit that suffering is the everlasting and constitutional penalty for the infraction of natural law, and then ask, "Now, since suffering is in the world, what can we do with it? what is the object of it?"

The mere presence of bodily pain is not itself beneficial; but if it work out courage and patience and fortitude, then it becomes a great benefit. And so of mental suffering. Blind suffering, aimless and fruitless, does no good. Inflicted or borne for its own sake, it is an evil. It is the ascetic view that suffering has some good in itself, without regard to what it does as an instrument. But if to throw it off rouses up a dormant energy, then its good is seen in its stimulation. Or, if it be insuperable, and one triumphs over it by being superior to it, then its benefit consists in what it does. The measure of the benefit of suffering is what it as an instrument can do.

Bodily suffering is universally diffused, and yet it is the most limited in its moral relations of any kind of suffering. Bodily suffering inspires precaution and industry. For instance, hunger makes men work to obtain food; and cold makes men ingenious in building and weaving. Without any doubt bodily suffering teaches men to obey law—to forbear things that hurt, and seek things that benefit. It has also a limited form of moral education. It gives men opportunity for fortitude, and restricts the passions. And so used it is a part of family discipline. But although physical suffering, if judiciously employed, may have a social and moral benefit, it too often destroys fortitude, and takes away the very resisting power which the mind has.

Divine Providence employs, then, this, but more than this, and chiefly the higher forms of suffering—those which come from the mind and its affections.

I propose now to point out the mission of higher suffering. I do not mean to say that I shall give the outline of the divine constitution, but that I shall simply point out some of those things which experience has shown that suffering may do, and which it ought to do, for men.

Its mission is, first, to subdue the body to the uses of the soul. It makes men understand that they shall not live by bread alone. We begin to live by the body; for men are animals when they start in the world. The manhood in them gradually develops as their nature grows and ripens. Men grow up first sentient of bodily things. In the beginning they derive their pleasure from the eye, the ear, the tongue, and the hand. But there must needs come a time when men shall feel that there are higher and nobler enjoyments than those which can come from mere nervous sensations. And suffering drives men from seeking all their good in this life in ease and luxury. It drives them to seek for satisfactions in other things. When grief comes into the house you may spread the table with all the luxuries that the world affords, and they will fail to give pleasure. Though the walls are covered with costly pictures, though on every side are the rarest achievements of art, yet there is no joy imparted by these things to the heart that is filled with anguish. Let suffering once take possession of the soul, and the dome is darkened, and no material thing can make it light. Mental suffering takes away all consciousness of enjoyment through the body. How many men to day are surrounded with everything of a physical nature calculated to give enjoyment, to whom the sun itself looks pale! If you ask them what the matter is, perhaps they cannot tell. But their mind suffers; their soul is filled with suffering; and they are made to feel that luxuries are comparatively speaking good for nothing, and subject to the withering touch of time and chance.

Many men grow up in prosperity, and come to feel that their prosperity will abide. Of pleasure they have more than heart could wish. Their eyes stand out with fatness. They are living to eat and drink, and they say to their soul, "Take thine ease; enjoy these royally." Oh, how such men need to be taught! and who shall teach them? Not the minister of God. They seldom appear at God's house, or only that they may add one more delightful hour to the somnolent ease of the day. And if you talk to them, they listen to the truisms of morality, and say, "These things are nice and pretty, and no doubt are true, and ought to be inculcated." But still their appetite is keen, and their table is well spread, and they eat their loaf, and drink their wine, and ride in their easy carriage, and enjoy themselves. They talk about religion and morals, for oftentimes these things are to men living a fleshly life what pepper and salt are to a banquet. They want something or other to give piquancy to the banquet of life, and they employ, here and there, a spot of religion and a speck of morality for that purpose.

But there are various things that in the providence of God come down upon such men to teach them that we shall not live by bread alone. There is many and many a man that is led to feel this by sickness. There is many and many a man who, among the first things that he learns through the lacerations of suffering, learns that, after all, this life is not quite as secure as he thought, and that worldly satisfactions are not quite as abiding as he thought, and that enjoyments here are not quite as endless as he thought.

It is no small thing to teach a man that there is something more than the body, and something higher than bodily sensations. There is immortality in every man, whether he knows it or not, and the time will come when Christ shall appear at the side of his sepulcher, and call "Come forth!" to the manhood that is in him; and he will respond to the voice of the Master. Blessed is that suffering that brings a man out of the tomb of his body.

Suffering is employed, also, in the providence of God, to moderate desires: I will not say to change them, but to *moderate* them; for desires, like fire, are good, if they can be kept in the place appointed for them, and bad when they break out into unrestrained conflagrations. It is not my intention to inveigh against our constitutional desires. That would be wrong. For although there is a figurative and proper use of such terms as indicate the crucifixion of our affections and passions, yet, strictly speaking, we cannot crucify any faculty that was necessary to the making of man when God made him. You cannot take out of your nature any faculty which God placed there. It is in vain to attempt to eradicate our appetites and desires. But we may moderate them; we may set one in subordination to another; we may harness them, and oblige them to co-operate with each other, so that they shall be mutually limited and restricted. And to do these things is to educate them.

Now half the sufferings of men are simply signals that nature holds out to declare that pride and vanity and appetite have transcended the bounds of their proper constitutional activity. It is not enough to say that pride is bad, or that vanity is bad. Pride is good; or rather, that which we mean by pride—the action of self esteem—is good; and the action of approbativeness, which constitutes vanity, is good. But where any of these selfish instincts, or self-instincts, become excessive or immoderate, when they assume undue proportions, when life is organized upon them, then the man must inevitably, first or last, run upon sufferings, which sufferings, if he uses them interpretatively, will say, "I am the voice of violated faculties," and which, if he understands them correctly, he will hear saying to him, "Restrict, restrain, draw back, moderate these passions, and you shall be relieved from your sufferings."

There is an unfolding course under our immoderate desires that sweeps away our memory of causes, so that we do not understand in the end what has come to pass. Men do not come to the fruit of the undue following of their desires in a single day, or in a single month; and often when the suffering comes it is so far removed from the cause that they do not see the connection between them. For instance, when in business, or learning, or art, or political affairs, men give a loose rein to pride, or vanity, or selfness in any of its forms, it carries inevitable trouble; and it is not a trouble of to-day, or to-morrow, but a trouble that may work for years before it works itself out in full; and then the subject of it may not recognize its source. By-and-by, when a stress comes, then the evil will be revealed, but the cause will not be discerned.

Men say, if they are business men and trouble comes upon them, "It was this in the times that befell me; it was that in the market which embarrassed me; it was this combination that cornered me; it was that disaster which overthrew me." That may have been the approximate cause of their overthrow; but how is it that they were in a situation in which the times, the market, combinations and disasters, could overthrow them? What brought them into a situation by which they could be reached by these things? And when public men are surrounded and inveighed against and supplanted, they declare that they are ruined by the malignity or ambition of other men. That may be the approximate cause of their ruin; but how came they in such a situation that these things could get at them to harm them? I do not say that in all cases the downfall of men in business or in public life is directly traceable to immoderation, but I say that in the majority of cases it is. And when men meet with misfortunes or disasters, they ought to suspect that it is because they have organized their life on immoderation, and allowed secular feelings to have free scope in their plans and schemes, in times of prosperity, until at last, when the stress comes, with disaster and suffering, they have forgotten that the cause was immoderation in the beginning: not any specific wrong or act of wickedness, but the laying out of a general campaigning idea which involved the necessity by-and-by of working out suffering and disaster.

A ship, in a heavy gale, strains, and springs a leak, and founders. Men say, "The gale which caused that ship to founder began in the ship-yard. It would not have strained and sprung a leak if it had been properly built." Those timbers that were put in because they were cheaper, were elements of weakness that weakened the whole craft. The defects were covered up with paint and putty, as defects usually are; and she looked as well, in the harbor she lay as well, and in a calm she went as well, as any other ship. But when the hurricane came down, the well-built craft went safely through the gale, while this one that was poorly built foundered. The trouble was not that this one was not handled as well as the other, but that she was not built as well. It is not the time to test a ship when it is in its death-deluge.

One man lays out his life-plans with moderation—that is, with relation to his own capacity; with relation to what a man ought to want, ought to do, and ought to be; with a keel of equity, and with ribs of truth and righteousness—and he is always building as under the eye of the eternal Father. Another man, not meaning to do wrong, lays out his life-plans under the inspirations of overeager desire of greed: not of stealing and lying and dishonor, but of greed, of the immoderate use of his secular feelings. By-and-by comes the period of trial and suffering. Five, or ten, or twenty years may elapse before it comes; but however remote that period may be, the weakness that in the one case was incorporated in the original plan, inheres in the structure, and it falls beneath the storm, while the other that was properly organized survives. One man hears the call of God, and says, "I am called to glory and honor and immortality;" and these are the things that he proposes to seek in life, whether that life be appointed in law, in literature, in commerce, in services military, in things low, or in things high. Another man is honest, and good, and kind, and generous, and true, but the interior ideal which he is pursuing is this: "I will build me a kingdom of power and strength in this world that shall make men admire, and in which I shall walk and say, Is not this great Babylon, that I have built for the might of my honor and my name?" And behold, even in the same hour in which he says this, there goes forth the divine proclamation to him, "Bow down, and creep on thy belly: for I will make thee like the beasts of the field!" Many a man has gone in like a king into a palace in the beginning of life, and crawled out like a worm out of the ground in the end.

I am not speaking of such men as wicked. I am merely saying that there is a divine principle in this world, that if men make their plans coincide with this principle they will have sufficient temporal prosperity, and that if they do not regard it, God's plans do not change for their mistakes. If the Niagara undertakes to run into Charleston when the harbor is blocked, she will founder as much as if she were to run upon a sand-bar. We must know where the channels are, and run in them, or take the consequences of not knowing where they are and running upon breakers.

Such consequences come upon all of us. You make mistakes, and I do. We are peculiarly liable to mistakes because we are such a nervous, harrying, Yankee people. Every man is born with nails and a hammer in his hand, or not far from it. Everybody plies the ax, and saw, and plane. We are all cutting down, or building up, or grubbing for new foundations. All are making fortunes. He is the *man* that has function, it is supposed. We live in an age the tendencies of which are toward immoderation. Our national ideas tend toward immoderation. Everything sweeps us toward immoderation. And immoderation in secular things carries with it a necessity of more or less girding, chafing, breaking, destroying, that reacts with suffering and pain. And then men say, "What have I done that I should be marked out in such a way? I prayed every morning; I read my Bible every day; I was careful about bringing up my children in the way they should go; I paid my debts faithfully; I never meant to do anybody any harm; I was trying to live a moral and even a religious life; and I was a great deal more conscientious and upright than many that call themselves Christians; and I do not see why I was singled out, and made a mark of, by such a trouble as this."

A man goes and builds his house—a little cottage—under the edge of the Alps. The winter has been working and brewing up there for many weeks, and has laid in a good store of winter grain in the form of specks and particles of snow; and a man goes and builds a little cottage under it. Soon spring comes, and the sun begins to work. Meanwhile the man begins to make a little garden. The ice is thawing, and the water is trickling down, and the mass of snow is gradually becoming undermined. The man works away, and prepares a place for his vines and a place for his bulb-roots, making his garden partly for utility and partly for sentiment. And some day he goes into the valley on some errand; and while he is gone, with a thunderous crash down comes the avalanche, and in one moment his cottage and garden are blotted out! When he comes back he finds only tumultuous heaps of snow and ice where his little estate was; and he stands and says, "I worked every day early and late, and spared no pains to make this little spot as productive and beautiful as I could; and what under heaven is the reason that my home and my industry should be singled out as a mark, and that I should be left a poor, miserable, bereaved man, I cannot conceive!" A man that builds his house under an avalanche, is sure to be singled out when summer comes!

Here are men whose life is essentially secular, root and branch, from side to side, from skin to core, and from core back to skin again. All through they are not only secular, but they are intensely vivified with the immoderation of passion and ambition and desire; and when in due course of divine procedure there comes the suffering incident to these things, these men are apt to turn around and say, "I cannot understand why it is that I should be made to suffer." It is time that you did understand it. It is time that you understood that suffering is the result of immoderation; and that the way to avoid suffering is to use moderation in the employment of the normal, natural faculties.

I remark, again, that sufferings are employed in the divine economy of this world to produce the proper subordination of the parts in the soul. It is not enough that all our desires should be moderated. There is a government within the mind which is indispensable to its clear activity and to its satisfaction. There must be a middle, there must be a top, and there must be a bottom to the mind, or there cannot be order and harmony therein. There are ranks and degrees among the faculties. Some of them must always obey the others. As in the household there must be authority, there must be master and servant, and there must be intermediate grades, so is it in the soul. God has ordained that the reason, acting with the moral sentiments, shall be supreme, and that our passions and appetites shall be servitors, held in absolute subjection to our moral and intellectual faculties. There is a gradation from top to bottom of the mind; and where that gradation is not observed, there is a foundation laid for suffering. Where the lower faculties are not in subordination to the higher, there is an endless conflict going on, and the experience of life is an experience of conflict between reason and passion, between the moral sense and the animal desires, which conflict lays the foundation for sufferings. Life is full of disquiets which, if searched home, would be found to mean only intestine quarreling. In this respect there is a disciplinary and educatory work in the mind itself; and it is a part of the ministration of suffering to teach men to follow their higher, their spiritual instincts; to teach them, where between the one and the other there must be a choice, to choose the higher instead of the lower.

What we call self-denial in this world is never anything but choosing between a lower instinct and a higher. If you give a child two apples—a small one and a large one—and say, "Give one of those to your companion," the child is instantly put on a proof, as to whether he will give the big apple or the small one. And is there one child that would, by nature, give the big one? To give the big one is to cheat himself, yet there is in him a generosity which tells him to do it. A quarrel takes place within him, and selfishness says, "Keep the big apple and give the little one," while generosity says, "Keep the little one and give the big one." The parent says to the child, "Deny yourself and do the thing that is right." What does that mean—"deny yourself?" What the parent ought to say is this: "Deny the little devil in you, and give the big angel a better chance." Every act of self-denial is an attempt to act from a higher motive, rather than from a lower one. If the child acted from his animal instincts, he would munch the big apple himself; but when he acts from the impulse of generosity, he gives the big apple away; and in giving it away he denies, not himself, but those instincts. When a man acts from a higher motive, he denies everything below it. Where you act from conscience, you deny everything below conscience. When we act from inspirations of heaven and eternity, we are simply attempting to regulate our life by supernal rather than by carnal motives. And all through life this discipline of self-denial is merely an effort on the part of men to rise so that the top of the mind shall be master, and the bottom shall be servant. And just so quick as you have brought the lower faculties into subordination to the higher, you have taken away a great occasion of the sufferings of life. And one of the ministrations of suffering is to lead men to look back and see this state of facts, and act accordingly.

Again. In developing the heroic elements suffering has an important mission in this life. As in military schools, naval schools, scientific schools, legal schools, theological schools, and artistic schools, we seek to develop specific qualities, so God, in his great life-school, is seeking to develop the higher noble traits—fortitude, patience, and faith, or the capacity of an immortal creature to live by the sight of the immaterial and invisible, rather than of the visible and material. And although suffering quenches these traits often, it often kindles them. Many men never come to the point of heroism until they have gone through suffering. "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Suffering may do it. It does not necessarily do it, however. A boy may be sent to school and not learn anything; and you may have the best schoolmaster and the best lessons in suffering and not be a good scholar; but the book is open before you, and you have every opportunity, and if you do not profit by your advantages it is your own fault. Silence, which is divine, (for God only is great enough to dwell in eternal silence), and which springs from fullness rather than from emptiness of soul; fortitude; patience; and faith, or a vision of the coming realm, of the eternal glory—suffering teaches us these things, if we know how to learn them.

And I might, though time would fail me, instance many other applications of suffering to our good; but let me follow up the remarks that I have made thus far, by saying:

1. This scheme of education by means of suffering requires time. We cannot educate ourselves in anything in a day. A great many persons if they thought they could take suffering as a bath, would be quite willing to go through it. If a man, by shutting himself up for a week or a fortnight in sulphur baths, can get rid of a loathsome disease, he is willing to do it. And if a man, by going through a certain amount of suffering, can become exempt from sin and its evils, he is willing to do it. And men say, "If you will guarantee that by pursuing for a week, a month, or three months, a course which shall subject me to suffering, I shall come to those eminent Christian experiences of which you speak, I am willing to take so much suffering for so much good."

Now, my friends, how long will it take your children to get an education? There is the first; it will probably take that one twice as long as it will the second; and it will probably take the second twice as long as it will the third; and the third will probably be better educated than either of the other two. For often, as life goes on, parents harmonize with each other better, and the result is seen in more harmonious children; and the later ones do not require as much teaching to educate them up to a certain point, as the earlier ones that inherit more parental irregularities.

There is that terrible law of transmission which never sleeps nor slumbers, and by which the child is punished for the parents' sins. It is at work in your family, in my family, and in every family; and yet no minister expounds it, no teacher enlightens the community concerning it. Among the things that it develops is this: that time is required for education, and that more time is required for the education of some, than for the education of others. You know that while time is required for the education of each of your children, the time devoted to the education of one will not suffice for the education of another. You say, "Oh, A is slow, and it takes him a great while to learn, but when he has once got his lesson he never forgets it. B is quick as a flash of lightning, and before I can get a thing out he knows it, and understands it better than I do.

Now, how long must men suffer? Just as long as God sees that as scholars they need to suffer. The period of their suffering is measured by their need. There is no mete or bound to suffering that can be applied to men in general. There is no adjustment of it that can be called universal. Suffering, like education, is to be estimated by what it does. If a little does all that is necessary to be done, then that little is enough, and if not, then more is required. And if much and continuous suffering for a whole lifetime is needful, then a whole life of suffering is only just enough. For do you forget that this whole life, compared to the life to come, is not so big as the little village school-house where you learned your letters is, compared to the great globe itself? And what matters it if we suffer much and long here? Your manhood, your future existence, your immortality—these are of far more value than the sensations of our earthly state.

God be thanked that this law of suffering is applied to us by an infinitely wiser rule than we could conceive, or administer if it were explained to us. God administers suffering, saying to every one of us, "When you have suffered a while." "How long, Lord? oh Lord, how long?"—to that no answer ever came. Men have been saying in respect to all things, "How long? how long, oh Lord?" and God has been silent. As long as it is necessary; and as a general rule, I may say, as long as suffering is irksome, and you say, "I cannot bear it," so long you need it. And when you have had suffering till you can say, "If it please God I can carry it all my life," then, if ever, God can afford to release you from it.

And what of those that do not suffer? Alas, there is a proclamation on that subject. There is a declaration of divine writ that those who do not suffer are not God's children. You that do not suffer are town paupers. There is no school-house for you. You are orphans; or, what is worse, outcasts of vicious parents. Nobody gives you food or clothes. You are left to root in the street. There is no one that cares for you. You are left to yourself. If you were children of careful parents you would be put to school, and kept there whether you wanted to be there or not. You would be educated in spite of yourselves. God says, "If ye be without chastisement, then are ye bastards and not sons." In the same chapter he says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward"—that *afterward* is as wide as the bounds of the earth, as sweeping as the circumference of the globe—"afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees."

These are times when we are invaded on every side. We have come upon times of national suffering. There is embarrassment everywhere. Men are suffering in their estate; they are suffering in their families; they are suffering in their life-long made arrangements. You have given up your children to go forth from you with all anguishful partings. Some of them will come back wounded and maimed, and some shall not come back at all. We are coming upon times when many garments shall be rolled in blood, and when the clouds in our horizon shall be clouds whose thunder is battle. We are going with our faces toward lurid darkness. I suppose the month of October, 1861, will, in American history, be called the month of battle. And it is worth your while, and mine, with manly directness, to look this matter of suffering in the estate, suffering in the shop, suffering in the store, suffering everywhere, all over, and then take our pen and write down our names as disciples under the name of him that was made perfect through suffering that he might be the Captain of our salvation, and say, "Shall the servant be greater than the Lord? and shall he whom I serve, and by whom I live, have drunk the cup of affliction for me to the dregs, and I refuse to drink that cup?"

Let us not shrink from what is before us. Let us meet it manfully. Let each one strengthen himself with the thought that God is with the individual, with the family, with the nation, with the world, to bless them, and that behind this storm is a summer of rich harvests. And while we are thinking of the good that is in store for us, let us remember that as when spring comes in the harvest-field, not merely the farmer, but every cricket, and grasshopper, and fly, and gauzy insect, gets a part of the refreshment of universally revived nature, so not only white-faced you and me, but the brown-faced and black-faced cricket African will partake of the good that God in his mercy is working out. You are suffering, and millions have suffered for generations, without a witness. The proportions of God's work are so great, and its applications are such, that neither you, nor I, nor any prophet, can mark it all out. But let us remember that out of seeming evil God will educe good, and out of darkness light.

Bow down the head and heart, then. Accept what God may send. And be a thousand times more anxious to profit by suffering than to know how to get rid of it. Take it, and lift yourselves up with it, and carry it as if you wore the weeds and robes of God. And let men say, "They are Christ's disciples who are called able, like their Master, to suffer for their own good, and for the good of others."

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* Preached at Plymouth church, Brooklyn, Sunday morning, Sept. 19, 1861. Reported for *The Independent* by T. J. Ellis.

A SHORT WAR OR A LONG ONE?

BY CHARLES L. BRACE.

The people of this country have taken on themselves a heavy burden, of which they probably have not yet the full conception. Much as we may be provoked at the ungenerous and unfriendly tone of the leading organs of English opinion, there is much wisdom to be extracted from their warnings. It is the advice of an old spendthrift to a young man who has just entered on his fortune, or of an experienced merchant who has been struggling for many years to meet honorably his liabilities to a young one just contracting his first debts. A debt of $365,000,000 for one year, or of $730,000,000 for two years, or of $1,095,000,000 for three years of war, is no light thing, even to a young and industrious nation like ours. Every one of us will have to pay his share of it. The day-laborer must take of his scanty wages for it; the poor school-teacher parts with a portion of her salary; the clerk gives of his pay; the shop-keeper contributes toward its payment; the farmer withdraws something from his hard-earned money for it; the clergyman from his small salary, and the doctor from his fees, the lawyer, the merchant, the statesman, all must take from their necessities or their luxuries to pay for the expenses of this war. Women as well as men—perhaps more than men; poor as well as rich must contribute toward the repayment of our national debt. All will be poorer for it. Fewer silks will be bought, fewer carriages and pianos and pictures and wines; there will be less speculation; improvements will not be so rapidly pushed forward; houses and lands will be worth less than they were before. The poorer classes will have fewer luxuries, and the richer show less display. The wonderful—perhaps too rapid—material progress of the country will for a time be slower, for a great deal of the floating capital of the community must go into the payments for this war. No one will escape the taxes. In each cup of coffee and tea, each pound of sugar we consume, we are helping to pay the national debt. In the direct taxes, the taxes on income, on land and houses, we shall be paying up for the cost of the great Slaveholders' Rebellion of 1861.

Every one will have less money to spend, less money to give. Schools will feel it, churches will feel it, charities, missions, and literary societies. America will, in many material respects, be brought nearer to the condition of the European countries.

Now, it is the highest proof of our patriotism that our business community have taken these weighty obligations upon them, intelligently and with full consideration. Our merchants well know what a national debt is. They are ready to pay the costs for the sake of their country and their Government. The people too—though probably not so fully understanding the burden of a vast public debt—are willing and ready to meet any expense and sacrifice in behalf of the great cause now at issue. They will take poverty and beggary rather than see the overthrow of the Republic, or be in subjection to a slaveholding empire. The purpose thus far expressed by our nation cannot be too much respected for its nobleness and dignity. We do not dwell upon the difficulties before us for the sake of discouraging this purpose, but for quite a different object. We wish merely to present a practical question. We address the People—the future tax-payers for this war. The question is, Shall *we have a burden of two or three hundred millions of dollars*, or shall we have *seven hundred or a thousand millions?* Will you have a war of one year—perhaps even of less time, or a war of two, three, or more years, and even then a doubtful issue? It is not a question of theory; it has nothing to do with past political contests; it is a simple question of fact and choice. Will you—farmers, mechanics, merchants, clergymen, lawyers, and others—will you have a national debt which can be easily paid, or will you load yourselves and all your posterity with immense burdens? Will you have business obstructed, all civil pursuits blocked, industry discouraged, and blood and treasure poured out for one year, or for many years? Shall fire and sword ravage our fields? shall ships shut up our exports? shall privateers consume our commerce? shall war and civil wrath burn between one state and another for twelve months, or shall all these things be extended for an unknown period? Shall we be at once the pity and the derision of all nations for a short season, or for an undetermined length of time? A short war or a long one?—that is the question.

It is plain to all men of the least discernment, that a *Declaration of Emancipation* under the war-power must make a short war. It secures us *four millions* of allies—and allies so scattered in every county and district, that the Southern armies would dissolve like the snows in April—each company or regiment seeking its own homesteads to guard and protect them. If the negroes never heard of the Proclamation, it would secure us victory, from the panic it would cause in the rebel ranks.

But we may be sure, by thousands of agencies, the slaves could be made to know of it—by spies, by returned fugitives hired for the purpose, and especially by those unaccountable means through which now the negroes of one district know so well what is going on in another. Then the legitimate consequence of such a Proclamation—the employment of black regiments—would soon be trumpeted through all the dark regions of slavery. All foreign observers and all unprejudiced home observers, agree that such a course would speedily end the war. It is true that some loyal men in the rebel states might suffer through it, but that they must accept, even as we do at the North, who pay and suffer for the slaveholders' crimes. It is possible, also, it might somewhat injure our cause in Kentucky. But the loyalists there could soon be made to understand that the nation would be generous toward the few faithful among the slaveholders, and fully compensate them for their share in the loss occasioned. But what are the few loyal slaveholders in Kentucky, or what is slavery, that our hard-working mechanics and farmers should take additional years of civil war, and pay increased taxes, and shed their blood for years more, that they might protect this infernal property? What grand service to humanity or to this Republic has Southern slavery done, that we should be willing to let our leaders lengthen the war for years, in order that its precious prerogatives should be uninjured?

Let us have done with this timid, childish, technical policy, and understand the meaning of the times. Our people—our common people—must now everywhere press the Government up to the crisis. They must *demand*—in tones which cannot be misunderstood—a Declaration of Emancipation under the war-power, for the sake of shortening the war. Let the Administration hear it, through ten thousand presses and pulpits, from mass-meetings, from centers of commerce, from societies, and from individuals. Let a grand public opinion be formed, which shall sustain our Government in so momentous a measure. Thus, and thus only, can we secure a speedy Peace.

THE MAN.

A SONNET.

BY EDWARD N. POMROY.

"Where is the man?" I heard one in despair.
"The dauntless Moses, that shall lead us through?
Or blameless Arthur?—they that overthrew,
And left without a name, the heathen, where
They filled the land, as locusts fill the air."
Wretch! to your country and yourself untrue,
Fear not: the duty it is yours to do
Is this: Go, breathe the battle's breath, and there
Take all your heart. Life, fortune, hope of fame,
(Like him last fallen—Freedom's latest boast—
Nathaniel Cœur-de-Lyon be his name—
With hearts like whose, a handful were a host,
And *each* The Man,) your dearest love and hate,
Lay on your country's altar. God is great.

North Shore, Staten Island.

THE MADISON PAPERS.

SOME EXCERPTS PERTINENT TO THE TIMES.

BY A NEW YORK LAWYER.

The Madison Papers are so scarce, that comparatively few persons know at this day what light they shed on some of our most important public questions. Slavery is certainly one of these, and some classes who dread to mention it, and others who support it, ought to be ashamed to see what some of our greatest men, and some of them Southern men, said of slavery in the debates in the Federal Convention of 1787. Here is what Gouverneur Morris, then of Pennsylvania, afterwards of New York, said, as reported by Mr. Madison:

"Mr. Gouverneur Morris moved to insert 'free' before the word 'inhabitants.' Much, he said, would depend on this point. He never would concur in upholding domestic slavery. It was a nefarious institution. It was the curse of heaven on the states where it prevailed. Compare the free regions of the Middle states, where a rich and noble cultivation marks the prosperity and happiness of the people, with the misery and poverty which overspread the barren wastes of Virginia, Maryland, and the other states having slaves. Travel through the whole continent, and you behold the prospect continually varying with the appearance and disappearance of slavery. The moment you leave the Eastern states, and enter New York, the effects of the institution become visible. Passing through the Jerseys and entering Pennsylvania, every criterion of superior improvement witnesses the change. Proceed southwardly, and every step you take through the great regions of slaves presents a desert increasing with the increasing proportion of these wretched beings. Upon what principle is it that the slaves shall be computed in the representation? Are they men? Then make them citizens and let them vote. Are they property? Why, then, is no other property included? The houses in Philadelphia are worth more than all the wretched slaves who cover the rice-swamps of South Carolina. The admission of slaves into the representation, when fairly explained, comes to this: that the inhabitant of Georgia and South Carolina who goes to the coast of Africa, and in defiance of the most sacred laws of humanity tears away his fellow-creatures from their dearest connections, and damns them to the most cruel bondage, shall have more votes in a government instituted for protection of the rights of mankind than the citizen of Pennsylvania or New Jersey, who views with a laudable horror so nefarious a practice. Domestic slavery is the most prominent feature in the aristocratic countenance of the proposed constitution. The vassalage of the poor has ever been the favorite offspring of aristocracy. And what is the proposed compensation to the Northern states for a sacrifice of every principle of right, of every impulse of humanity? They are to bind themselves to march their militia for the defense of the Southern states, for their defense against those very slaves of whom they complain. They must supply vessels and seamen in case of foreign attack. The legislature will have indefinite power to tax them by excises and duties on imports, both of which will fall heavier on them than on the Southern inhabitants; for the tea used by a Northern freeman will pay more tax than the whole consumption of the miserable slave, which consists of nothing more than his physical subsistence and the rag that covers his nakedness. On the other side, the Southern states are not to be restrained from importing fresh supplies of wretched Africans, at once to increase the danger of attack and the difficulty of defense; nay, they are to be encouraged to it, by an assurance of having their votes in the National Government increased in proportion. *He would sooner submit himself to a tax for paying for all the negroes in the United States*, than saddle posterity with such a constitution."

Afterwards the African slave-trade was considered. Then Mason of Virginia, the ancestor of him of that name recently expelled from the U. S. Senate, spoke as follows:

"Col. Mason.—This infernal traffic originated in the avarice of British merchants. The British Government constantly checked the attempts of Virginia to put a stop to it. The present question concerns not the importing states alone, but the whole Union. The evil of having slaves was experienced during the Revolutionary war. *Had slaves been treated as they might have been by the enemy, they would have proved dangerous instruments in their hands.* But their folly dealt by the slaves as it did by the tories. He mentioned the dangerous insurrections of the slaves in Greece and Sicily; and the instructions given by Cromwell to the commissioners sent to Virginia, to arm the servants and slaves in case other means of obtaining its submission should fail. The Western people are already calling out for slaves for their new lands; and will fill that country with slaves if they can be got through South Carolina and Georgia. Slavery discourages arts and manufactures. The poor despise labor when performed by slaves. They prevent the emigration of whites who really enrich and strengthen a country. They produce the most pernicious effect on manners. Every master of slaves is born a petty tyrant. *They bring the judgment of heaven on a country.* As nations cannot be rewarded or punished in the next world, they must be in this. *By an inevitable chain of causes and effects, Providence punishes national sins by national calamities.* He held it essential in every point of view that the General Government should have power to prevent the increase of slavery."

It is a lamentable fact, against such arguments as these of the far-sighted Mason, that Oliver Ellsworth and Roger Sherman *of Connecticut* arose in support of the African slave-trade! Mr. Ellsworth said: "Let every state import what it pleases. The morality or wisdom of slavery are considerations belonging to the states themselves. What enriches a part enriches the whole, and the states are the best judges of their particular interest."

Mr. Sherman said: "He *disapproved* of the slave-trade; yet as the states were now possessed of the right to import slaves, as the public good did not require it to be taken from them, and as it was expedient to have as few objections as possible to the proposed scheme of Government, he thought it best to leave the matter as we find it."

Mr. Rutledge of S. C. curtly said: "If the Convention thinks that the Carolinas and Georgia will ever agree to the plan unless their right to import slaves be untouched, the expectation is vain. The people of those states will never be such fools as to give up so important an interest;"—and then Mr. Sherman submissively replied, "that it was better to let the Southern states import slaves than to part with them if they made that a *sine qua non*."

And now, in the light of what is passing before us, *who* seem to have been the wiser—Morris and Mason, or Ellsworth and Sherman?

Shall we learn nothing by the comparison?

THE OLD KING-MAKER AND THE NEW.

BY CHARLES FRANCIS ADAMS, JR.

"Never was the origin of a great struggle more inscrutable than that of the one now raging in America. . . . Future historians may perhaps detect the dominant element in the great fermentation of passions and interests, but we shall not affect to do so. . . . Commercial jealousy, . . a longing for independence, . . long bickerings, and mutual antipathies, may have found expression in a fierce demand for political divorce. But that the liberty of the African race was not the true object of the movement on either side, even at its outset, admits of every proof short of demonstration, and that the slavery question has since been utterly lost in the *melee* of civil war, is capable of actual demonstration."—*The London Times.*

Just four centuries ago there lived in England a man, great in his day, known in history as Earl Warwick the King-maker. For years, sometimes siding with one faction and sometimes with another, he was a fruitful source of war to England, and the arbiter of her destinies; until finally, by his turbulence, he brought about his own destruction. Before that was effected, he had set up and pulled down dynasties and kings—he had caused infinite wars and misery—and finally, at one period, he had made the whole polity of England to rest on his shoulders. In his time, in short, he was what Cotton is in ours. Such was Earl Warwick, of whom Hume uses these words, no less applicable to the interest of our days than to the Baron of those: "His numerous retainers were more devoted to his will than to the prince or to the laws; and he was the last of those mighty barons who formerly overawed the Crown, and rendered the people incapable of any regular system of civil government."

If, in the year of grace 1461, newspapers had been what they now are, how absurd would have been the position of some Paris *Times* or Amsterdam *Herald*, whose editors, in looking for "the elements of those unhappy civil convulsions now devastating a friendly country," had resolutely ignored the existence of the great King-maker—had sedulously attributed those convulsions to the exportation of corn, then first permitted; to a national debt, then first contracted; or to any and every cause, provided only by so doing the existence and influence of the great Earl could, with an eye to various tender points at home, be ever ignored. Yet to-day, four centuries later, that is what the English press is persistently doing while America is battling with her great King-maker. They will attribute the

Of this what is the prospect? The blockade is at last effective, and the cotton crop is shut up for the present. They talk of capturing and opening cotton ports. Heaven grant that if the Government should do so, the cotton, safely stored in the interior, may not be forthcoming! Every additional day of this blockade; every additional penny per pound piled on to the present price of cotton, is one more turn of the bow-string round the neck of the Southern rebellion and the cotton monopoly. Day by day the papers tell us of new cotton fields planted—of new competitors springing up. Enumeration is useless. India, Australia, Hayti, Jamaica, Brazil, Peru, Central America, Egypt, and indeed all of Africa, are filled with a new hope. While the blockade lasts these countries are favored with a prohibitory tariff, which secures to them the markets of the world. But their efforts are yet young, their resources are undeveloped, their labor is not systematized, their channels of trade are not opened; but all they need is time and encouragement. Both these the blockade supplies. Let it be raised by foreign or domestic power, and before the Southern control of the market all these young efforts must go helplessly down. To bring this struggle to a decisive close, the best use Congress could make of it would be, if the Constitution stood not in the way, to appropriate ten millions of money to be expended under the direction of Dr. Livingstone in the development of the cotton culture in Southern Africa. Like the Romans of old, we too should carry our war into Africa.

Thus, in spite of English incubrations, not only is this war waged against a giant wrong, but it is a great civilizer. It opens up undeveloped lands, and though carried on, as England asserts, in the name of the Morrill tariff, it is in fact the greatest engine of free trade against monopoly that this world has ever seen. When viewed in these possible results, the struggle rises to magnificent and poetical proportions. All quarters of the globe participate in it; each race of man has a stake on its result. The Indian, the Central American, the Australian, the Egyptian, and, last and most of all, the African, may read in its progress the signs of their destiny. A brilliant writer some months ago said: "There cannot be a Russian war, or a Sepoy mutiny, or an Anglo-French invasion of China, or an emancipation of the serfs of Russia, without the effects thereof being sensibly experienced on the shores of the Superior or on the banks of the Sacramento; and the civil war that is raging in the United States promises to produce permanent consequences to the inhabitants of Central India and Central Africa." So it will surely be if our blockade does but continue, or if this war in its results breaks up the production of cotton but for two short years. To Africa, in justice, the great atonement is due. Let her rise up, and through healthy competition prove the liberator of her offspring. The development of her resources is the sole condition of her success. In that great continent, sealed up since creation, Livingstone tells us of the existence of cotton and rice and sugar lands such as the world never dreamed of before. They need but tillage, and day by day we are forcing tillage toward them. Some presentiment of this strange rival in their art has already dawned upon the South. More than a year ago, before this struggle and blockade were thought possible, a writer in that hand-book of secession, *De Bow's Review*, said: "It is truly astonishing that the capitalists of England, as well as that large body of people both in that country and America who really wish to benefit the negroes, have not concentrated their efforts in developing the resources of Africa; *for it is undoubtedly true that from this country will, in future times, come the bulk of the cotton that is to clothe the world.* All Africa is literally a cotton-growing country." To-day, through the folly of the South, the prophecy may already be verified.

People are fond of talking of the result of the first gun fired at Fort Sumpter. Neither that, nor any that succeeded it, did indeed any bodily damage, but its consequences have been tremendous—on paper. It roused the North, destroyed slavery, broke down the cotton monopoly, ruined the South, and produced many other results. But though all these were indeed accomplished, that gun would be as nothing compared with the declaration of the blockade. That declaration echoed round the world. It imparted new hope to every friend of free trade, and to every inhabitant of a tropical clime. The Indian heard it, and it told him of future riches; the free black of America heard it, and it spoke to him of civilization; the slaveholder heard it, and it thundered in his ears the words of a righteous retribution; and, last and most of all, Africa may have heard it, and sluggishly awoke out of a barbarism from eternity. If, in the bounds of possibility, such results may be forthcoming, then some future historian of America may use of our Kingmaker almost the very words of Hume in regard to Earl Warwick of the olden time: "It was the greatest as well as the last of those monopolies which formerly overawed the Government and rendered the people incapable of any regular system of civil polity."

IMMEDIATE RECOGNITION OF THE SOUTH BY ENGLAND.

ENGLAND, Sept. 13, 1861.

TO THE EDITORS OF THE INDEPENDENT:

The more ardent British friends of the United States and the cause of freedom have been greatly disquieted. Rumors grew into positive statements, that Lord Palmerston would counsel the speedy recognition of the South, and would so recognize the slave-power during the Parliamentary recess. The authority for this statement was that of Mr. Adame, the American Minister, who had advised his Government in that sense. This seemed to be conclusive, and the realization of the general belief, now so long held in the United States, respecting British sympathy and British policy, in favor of the South and slavery. On Monday and Tuesday, the 10th and 12th, these fears were rife, and an impossible possibility contemplated. On Wednesday morning the following intimation, emanating from the American Minister, was put forth by *The Star*:

"We are able to contradict, in the most positive manner, the statement made by some of the New York journals, and repeated by some of the correspondents of English newspapers, that Mr Adams, the United States Minister to this country, had written home, expressing his belief that the British Government would recognize the independence of the rebels, and that it was only a question of time and courtesy." *

It has been added, in a less formal way, that, from the tone of his interviews with members of the British Cabinet, Mr. Adams could not so have written.

Let it be said here briefly, and in all simplicity and earnestness, that this is only the last in a long series of mischievous falsehoods which have emanated from New York and Washington, from Paris and London, and wherever the emissaries of the South and of slavery are to be found. It is something to say, that the British Government and people have been comprehensively and continuously libeled, and that, naturally, indifference and alienation may so have been or will be induced; but by far the more serious matter is, that the press and people, if not the heavily tasked Government of the United States, have, all through, been too ready to believe statements put forth either by open enemies or by the more dangerous traitors who haunt Washington and the public offices, and infest a nominally free Governmental and patriotic press The Washington Government has been abundantly taunted and reproached by the American press, as if wanting in earnestness, and altogether inefficient; but it is, certainly, a little remarkable, that it has never been reproached for not having, either formally or less officially, denied the paralyzing and injurious statements respecting British policy, or caused any of its reliable organs to demand *the evidence upon which New York papers have continually put forth "authentic announcements" respecting the certainly adverse purposes and policy of the British Government.*

It is now matter of fact that Mr. Dallas left England fully assured that there was no sympathy with his section: it is matter of fact that the emissaries of the South, so promptly sent, received no encouragement whatever, but just that polished courtesy which high-bred English gentlemen render to all, including the King of the Cannibal Islands: it is also as certain that Mr. Adams, from his somewhat late arrival to the present, had no cause to fear for his country in respect to an adverse British policy, and the copartnery in piracy and man-stealing so confidently announced!

These are stubborn and incontrovertible facts; but they stand over against and confront a series of American "facts," and a resulting state of American feeling; and, surely, amidst the heavy duties which have devolved upon American statesmen and patriots, stands *this*, as of no mean importance, namely—to adjust the differences between these "facts," and so to correct and, so far as possible, to counteract the evils which have flowed, and must flow, from calling light darkness and darkness light, or from a perverse and prejudiced choosing of darkness, and, in that darkness, firing upon friends as if ambuscading foes.

One other observation it would seem to be a duty to make here: If the most hopeful of American publicists—of editors the least anti-British, had been told, six or nine months since, that the great contest would come; that the South would show great energy, would menace Washington, would clutch some successes, while the Washington Government would be overtasked in liberty's defense; but that through these months the "British cottonocracy" would show *no* outward sign—*no* purpose of getting cotton "right or wrong,"—if this prophetic announcement had been made, even the candid and free British hearer of it would have been incredulous; his expectations would not have been equal to such hopes; the great material, social, moral, and political interests, to England, which were involved, would have been held altogether to forbid such self-denying abstinence. Yet so it has been, and so it is: for the most serious discussion of the cotton interests, and of a possible famine, have never yet elicited a suggestion in conformity with American calculations and assertions. Here, for example, is *The Times*, not with a cynical and mocking political article on the United States, but with a grave estimate of the cotton question, such as *The Economist* might have made; and there is a practical conclusion from the whole—thus: "If the nation upon which we have hitherto depended for cotton is found capable of deliberately withholding its supplies, for the purpose of producing a political convulsion, (in England,) so strange an addition may well make us—" Will the reader conclude the sentence in conformity with universal American opinion? and say, "*Make us* resolve to resist by all moral and material means so outrageous and so cruel a purpose, as that of making war upon England as did Napoleon I. by his Milan Decrees." Not so; neither the cottonocracy nor *The Times* has a glance in this direction: the moral of the estimate, and the *make*, is this: "*Make us* anxious for a less precarious position;" namely, a position upon the soil of British India. And it should be observed that this exclusive and anxious looking to the East, in connection with earnest admonitions to lessen consumption, is the continued and present attitude in England, and that notwithstanding deferred hope, notwithstanding the kind of invitation, or provocation, which the taunts and expectations of Americans present to a different course, and notwithstanding a position of American affairs which, according to the American estimate of England, would invite to a different state of feeling and of action.

While writing the above the intelligence by the Bremen has been received, including the authorized contradiction of the statement that Mr. Adams had informed the State Department of the impending recognition of the South by England; but without any intimation that the mischievous, if not traitorous, statement had been traced to its originator. W.

* This foolish rumor, first set afloat by the Washington correspondent of *The Tribune*, was instantly contradicted here.—EDS. IND.

THE TEMPORAL POWER OF THE POPE.

THE BOOK OF MOSEIGNOR LIVERANI.

ITALY, Sept. 3, 1861.

TO THE EDITORS OF THE INDEPENDENT:

The temporal power of the Pope has been for months, and is now, on trial before the people of Italy. The probabilities are that it will soon be pronounced inconsistent with the civil and religious interests of the kingdom, and the Head of the Roman Church, thus relieved of all cares of state, can devote himself to those spiritual duties to which a bishop may properly be called.

The persistent opposition of the Papal court to the unity of Italy has opened the eyes of the people to the tyranny of priestly rule, under which they have so long suffered, and greatly diminished both papal and clerical influence with all classes.

For a long time the Pope, in his character of temporal ruler, has been the subject of the most amusing and, to the priests, most provoking caricatures. These are published in the *Lampione*, a kind of *Punch*, and other kindred papers, which are seen and studied by the people, to the great scandal of the clerical party. One of these caricatures was regarded as so outrageous that the editor of the paper was prosecuted for bringing the religion of the state into ridicule. He was, however, acquitted on the ground that the temporal power of the Pope was no part of religion.

Another caricature represented the Pope as having abandoned the pomp and show of a temporal prince, and adopted the primitive habits of St. Peter, whose successor he claims to be, being surrounded with fishing tackle; and his triple crown, no longer significant, turned upside down, served as a pot for worms and other suitable bait for fish. Every week His Holiness appears in some new character. In reference to his present complicity with brigandage in the Neapolitan provinces, he was last week represented as a sort of chief brigand, furnishing arms to a multitude of bandit followers.

By such means the influence of Pope and priest is greatly weakened, and the people of Italy are thus learning to despise what they once regarded with superstitious awe.

A book has recently appeared in Italy on the Roman Question, which is specially important, by reason of the character and position of its author. The book is published in Florence, under the title, "The Papacy, the Empire, and the Kingdom of Italy." Its author is Monseignor Liverani, one of the domestic chaplains of the Pope. He has been long known by historical and canonical works, which have placed him amongst the most prominent of learned and enlightened prelates of the Roman Church. When he wrote his book he was an enthusiast for his faith and form of worship; thoroughly acquainted with the history of the Roman Church and its doctrines; and being a faithful friend and admirer of Pius IX., no one expected that such a man could *or* would give the "Temporal Power" of His Holiness the terrible blow which it has actually received through his book.

Mgr. L. says that the Holy See has often been occupied by men of great merit: by priests endowed with the most gentle virtues, with characters the most amiable and pure. He refers, amongst others, to Innocent X., Benedict XIII., and Pius IX. It is to be supposed that the people which should see such men invested with sovereign power, and their welfare intrusted to their hands, would be grateful for their condition, and believe themselves free from all the indignities which absolute power ordinarily inflicts on its victims. And yet the reign of these "angelic pontiffs" yields in no respect, as regards tyranny, bad administration, corruption, and insupportable misery of the people, to the reigns of the worst princes. From whence comes a contradiction so monstrous? Mgr. L. gives a description of the corruption of the Roman court, and the deplorable state of the people, which is the more remarkable, since it is not founded on the accusations of evil-minded persons, or rendered doubtful by being the testimony of an enemy of the Papacy. The documents from which he has drawn these sad pictures are those which the Roman Court preserves, and recognizes as authentic; and for whatever relates to the actual condition of the Papacy and the country which obeys it, he invokes his own experience and the testimony of his own eyes.

He speaks also of the character and reign of Benedict X. He describes him as having possessed an angelic soul; but his court presented none the less the most revolting spectacle of corruption, venality, rapine, of all vices and all crimes. Other pontiffs and pontificates are reviewed with the same results; all showing an inexplicable contrast between the character of the pontiffs and that of their courts and their reigns.

The conclusion is very natural, that since the best popes have been only the worst sovereigns, there must exist a radical and irremediable incompatibility between the character of priest and that of temporal sovereign.

His book is of great significancy in the present political condition of Italy. Here is a Roman prelate, of character and reputation, a sincere admirer and faithful friend of the present Pope, who declares with great emphasis that the court of Rome is the most inept, the most corrupt of governments, and destructive to the country which endures it. He also declares that the Church has no need of the sovereign power to maintain its dependence; that its force and light come of its virtues; and the exercise of temporal power represses and paralyzes it.

As was to be expected, Mgr. L. was obliged to leave Rome after speaking the truth so plainly. He has since expressed his decided conviction against the dogma of the "*real presence.*" As he finds himself free to speak the convictions of his mind, he will doubtless become more and more unfit for office in a Church whose enmity he has incurred for the truth's sake. OBSERVER.

Significant Facts.—During the month of August the receipts of the American Tract Society, (Boston,) from donations and legacies, were only $126 34 less than those of the Nassau-street Society; and exclusive of legacies, they were $853 86 *greater*. The number of contributors, too, to the former is evidently much the larger, as any one may see by glancing at the "Receipts" as acknowledged in *The Tract Journal* and in *The American Messenger*. The receipts of the Society at Boston *from all sources* are only $2,951 70 less than those of the N. Y. Society from all sources.

These facts show how rapidly the one is gaining upon the other in the affections and confidence of the people. They lead us to exclaim, "Can it be but three years since the separation!" They also suggest other thoughts to the thoughtful.

Religious Intelligence.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

THE fifty-second annual meeting of the American Board commenced on Tuesday, Oct. 1st, at Cleveland. The attendance from abroad was at first very thin, owing to the detention of many persons on the way by the severe freshets in Western New York. They were obliged to pass through Buffalo, instead of passing direct from Hornellsville on the Erie Railroad to Dunkirk, several bridges being washed away on that track by the freshet.

A train containing several car-loads bound for the meeting thus arrived at Buffalo a little after noon on Tuesday. This company, including Judge Jessup of Pennsylvania, acting President of the Board in the absence of Dr. Hopkins, was obliged to remain there till ten o'clock at night, and reached Cleveland on Wednesday.

In the absence of both President and Vice-President at the opening session, Judge Strong of Pennsylvania presided.

The Prudential Committee's report, among other matters, advised the suspension of *The Journal of Missions* after the December number, and the use of the religious and secular press instead to disseminate missionary intelligence.

The report stated that six persons have entered upon the missionary work during the year, and seven have returned to fields which they had previously occupied. Eleven persons are under appointment. The income of the year (thirteen months) has been as follows, to wit: ordinary donations, $283,186 87; legacies, $52,527 19; other sources, $4,808 50; making a total of $340,522 56; of which $7,629 27 were contributions to the "Mission-School Enterprise." The expenditures have been $369,874 29. As the balance in the treasury, August 1, 1860, was $1,466 19, the present financial year commenced with a debt of $27,855 54, which is very much less than was anticipated a few months ago.

The following is a condensed abstract of the Treasurer's Report:

Missions. DISBURSEMENTS.	
Zulu	$16,499 84
Gaboon	3,873 43
Mission to Greece	1,854 92
Mission to Western Turkey	82,418 89
Mission to Central Turkey	19,685 17
Mission to Eastern Turkey	18,649 14
Syria	18,697 66
Nestoria	23, 92 02
Mahratta	27,569 01
Madras	3,364 31
Madura	6,667 19
Ceylon	15,633 34
Canton	4,692 47
Fuchau	11,732 26
Shanghai	5,787 66
Sandwich Islands	19,565 83
Micronesia	9,959 60
North American Indians	14,126 22
Cost of collecting funds	22,196 78
Administration	12,632 50
Miscellaneous items	4,441 00
	$369,874 29
RECEIPTS.	
Balance in treasury, Aug. 1, 1860	$1,466 19
Ordinary donations	283,186 87
Legacies	52,527 19
Other sources, (interest of funds,) etc.	4,808 50
	$341,988 75
Balance of debt, August 31, 1861	$27,885 54

Tuesday evening the First Presbyterian church was crowded to excess to listen to the annual sermon by Rev. R. S. Storrs, Jr., D D., of Brooklyn. He spoke an hour and thirty-five minutes, and was generally listened to with great interest.

Wednesday morning, Rev. Dr. Asa D. Smith of New York, in behalf of the Prudential Committee, offered a resolution specially recognizing the good providence of God in permitting the financial year of the Board to close with a debt of less than twenty-eight thousand dollars, when a few months ago it was feared it might reach a hundred thousand. He made a most eloquent address, referring to the anxiety of the Committee, to the war, and to various other matters, at times almost electrifying the audience. Among other facts, he stated that notwithstanding the war, the receipts of the Board the last thirteen months had been greater than for any corresponding thirteen months for eighteen years, with the single exception of last year, when a special effort was made to close the half-century without a debt.

At the opening of the afternoon session Rev. Mr. Treat, one of the secretaries of the Board, in behalf of the Prudential Committee, presented a series of resolutions urging upon the churches the sacredness of the mission cause, and suggesting a more efficient and perfect organization; and also requesting pastors to make an effort to see introduced the best possible system for collecting the offerings of their people. Mr. Treat made an eloquent speech, in which he urged the importance of the matter, and was followed by Walter S. Griffin, Esq., of Brooklyn, Gen. Williams of Norwich, Wm. E Dodge, Esq., of New York, Rev. Dwight W. Marsh, missionary from Mosul, S. B. Chittenden, Esq., of Brooklyn, Rev. Mr. Todd of Pittsfield, Rev. Dr. Perkins from Persia, and Dr. Worcester of Salem.

Mr. Marsh, after pleading most earnestly and eloquently that the missionaries now in this country might have the means provided to return home, took his gold watch from his pocket and said he would offer it as a gift to the Board, (although it was a most sacred memento of one whose body and soul had been given to the missionary work,) unless he should be able to redeem it before leaving the country. As he closed and sat down there seemed to be few dry eyes in the audience.

Three large meetings were held in the evening, addressed by missionaries and others. It was announced just at the close of the meeting that the money to redeem Mr. Marsh's watch had been already pledged.

Thursday morning was devoted to the details of business. John Kingsbury, Esq., of Providence, at the commencement of the regular meeting of the Board, introduced the following resolutions on the state of the country, which were unanimously adopted:

Resolved, That we deeply sympathize with our National Government in its struggle with the rebellion which threatens its very existence, and imperils the success of this missionary Board; and we fervently implore the God of nations so to overrule the conflict that the rebellion may be crushed, slavery, its prime cause, removed, and that peace, prosperity, and righteousness may be permanently established throughout our whole land.

Resolved, That we not only thus pray for deliverance from our present national distress, but also that the nation having been purified in the furnace of affliction, and made meet for the Master's service, shall hereafter render the same devotion to the cause of Christ and Christian missions which is now put forth for the preservation of our beloved country.

Quite an interesting bed-quilt scene also occurred. The President read a letter from a father and mother in Ohio, who, in accordance with the request of a deceased daughter, sent with it a bed-quilt which she had made while confined to the house by a diseased limb. She wished it to be given to the American Board to be sold for the benefit of missionaries. W. E. Dodge of New York immediately said he would give $50 for it. S. B. Chittenden, Esq., said he would give $100. Mr. Dodge then said he would take it at $150, and it finally went into his hands. The morning session exceeded in interest all the previous meetings of the week.

In the afternoon the communion service was administered to two large congregations.

The meeting next year is to be held at Springfield, Mass., and Rev. H. B. Smith, D.D., of Lane Seminary, is to preach the annual sermon.

The old board of officers was re-elected. No additions were made to the list of corporate members. The Prudential Committee were authorized to appoint an additional executive officer to take the place formerly occupied by Dr. Pomeroy.

The scene at the close of the meeting was exceedingly impressive, as the immense congregation stood and united in singing the beautiful "Missionary Hymn."

Dr. Anderson introduced Father Keep of Oberlin, and requested him to address the audience.

Father Keep said that he was a monument before them of God's mercy and grace in being permitted to reach his eightieth year without having experienced a day's sickness. And he would say to his younger friends that he had not seen a day when his heart was not with every work of reform that went in the right direction. His experience had been that every work of reform that reached success, owed that success to being engrafted in the hearts of the people; and he was therefore glad to see this Board proposed to appeal directly to the hearts of the people themselves.

He would say, in reference to the present war, that it was working for good, and through the assistance of God would result in the increase of religion. He congratulated the Board for the attitude it had taken in the support of the Government in its present righteous struggle. He invoked the blessings of the Almighty on the efforts of the Board, and, in conclusion, hoped that the present struggle would result in the establishment of a truly Christian commonwealth.

After benediction by Father Keep, the Board adjourned to meet in Springfield, Mass., on the first Tuesday in October, 1862.

CONGREGATIONAL.

ENGLAND—**Sowerby.**—The new Congregational church at Sowerby has been opened for service by a sermon from the venerable Dr. Raffles of Liverpool. His text was in Rev. xix 12, "On his head were many crowns." The cost of the building is about £2,000, of which only one-half has been secured.

There is an interesting history connected with Independency in this village, a village which in other respects has many pleasing associations, not the least of which is that it was the birth-place of the amiable and learned Archbishop Tillotson. The father of the Archbishop was a member of the Congregational church at one time. In 1672 the Independents of Sowerby united with those of Northowram, the latter being under the care of Oliver Heywood, and through Heywood's influence, a Mr. Joshua Horton obtained license to preach in a place he had been the means of building, at Quarry-hill. Little is known of the history of the cause from 1673 till 1720, when a new chapel was erected. The various ministers succeeded each other, making no particular stir in the world. Rev. James Hatton was appointed in 1803, and held the pastorate till 1840—thirty-six years. In 1825 the chapel, which was a very inconvenient one, was enlarged, and before Mr. Hatton's labors terminated, a school was erected. After the appointment of the present minister, Rev. J. Bottomley, other improvements took place, greatly assisted by the benevolent Mr. Richard Garnett of Bradford, and after his decease by his family. But still the interest grew, and the friends had much deliberation as to what should be done to meet the increasing wants of the neighborhood. At first it was deemed advisable to try to improve and extend the old premises, but through the kindness of John Crossley, Esq., of Halifax, and the promise of aid from the Congregational Chapel-Building Society, it was decided to erect a new chapel, or perhaps more correctly, church.

The building has been erected from designs by Mr. John Hogg, architect, of Halifax. It is in the geometrical middle-pointed style of Gothic, very elegant indeed. The principal entrance has double doors, divided by a molded pier and shaft, and inclosed by a two-centered pointed arch. On each side of the door there is a three-lighted window, with tracery in the heads; the whole surmounted by a high-pitched gable finished with a floriated metal terminal. At the northeast corner there is a lofty turret and spirelet rising to a hight of 99 feet, flanked at the angles by massive buttresses. The two sides and two ends are in character correspondent with the front. In the north side is the entrance to the school, to the organ and children's gallery, and in the south side the entrance to the minister's vestry. The plan is a parallelogram, 72 feet 6 inches in length and 39 feet 3 inches in width; and from the conformation of the ground, the basement floor is almost entirely above ground.

PRESBYTERIAN.

South America—Letters have reached us from Mr. McLaren, at Bogota, to July 24th. They report the complete success of the Liberal army. General Mosquera entered Bogota on the 18th of July; on the 22d the Pope's Internuncio and the Jesuits were ordered to leave the country; on the 24th a decree was issued, which restricts the license of the bishops and the monastic orders. The effect of this revolution on our missionary work will probably be most happy. Mr. McLaren is anxious that another missionary should join him without delay, and we are glad to mention that one is under appointment who, we hope, will be able to go out at an early day. It is a reason for thankfulness that our missionary friends in Bogota were kept in safety during the siege, and the violent excitement which often prevailed. Battles were fought within sight of the city, and afterwards the city itself was taken by assault, but they were protected from harm, and their minds were kept in peace.—*Home and Foreign Record.*

Schools and Colleges.—In this department the Board of Education are absolutely at a stand. They have been enabled, through the beneficence of one whose praise is in all the churches, to pay the salary of one professor, and through means of a legacy left by a dying student, who has, more than a year ago, entered upon his reward, to make small appropriations to two parochial schools; but beyond this, little or nothing has been done in this important department.

Special Funds and New Missionaries.—It is with sincere pleasure we mention that the Committee hope to send out, in a few weeks, a missionary to Siam, another to New Granada, and a third to Brazil—special funds having been received for this purpose. These three countries contain over 12,000,000 of inhabitants, and the number of missionaries amongst them does not exceed one to each million of souls. The door for missionary labor in these countries is probably more open now than at any former time.

The Chinese in California.—Rev. Mr. Pinney, residing at Oakland, came to me recently to inquire if there was any way in which he could be useful to the Chinamen who are on his side of the Bay; and last Sabbath Ha Chieu went over to interpret for him, and to assist in religious services. They gathered a few people, and will make another trial next Sabbath. Ha Chieu says that the gamblers were much displeased when they came with the books, and proposed having a meeting near their cabins. They said, "Go away with your preaching, and take away your books, it will spoil our luck; we shall lose every time, so long as you stay near us."

Several persons in the mining towns have written, some for advice as to how they may be able to reach the Chinamen and benefit them, some begging me to go up and itinerate amongst them.—*Recorder.*

MORAVIAN.

Ordinations.—In pursuance of a Synodal requirement that deacons, who are appointed to preside over congregations or over any distinct branch of service in the church, and who have given proof of their qualification for the office, by a service of one or more years, should be ordained presbyters, the brethren, Amadeus A. Reinke, Edwin E. Reinke, and Edward T. Kluge, received ordination as presbyters at the hands of Bishop Wolle, on Monday evening, September 16th, at Bethlehem. On the same occasion Br. Francis Wolle was ordained deacon. There are a number of other brethren among our ministry who will, under the above rule, receive ordination as presbyters as soon as circumstances will admit.

It is proper to mention that said 16th of September is one of the Memorial Days of our Church—a day when our ministers unite in renewing their covenant with Jesus the Great Head of the Church. The occasion for this observance is the remarkable manifestation made by Jesus our Lord to a convention of Moravian ministers held at London on the 16th of September, 1741, that he alone is the Chief Head of the Church, and that there was no necessity for the continuance of the office of Chief Elder, as it had obtained in the Moravian Church from the time of its reorganization at Hernhut up to 1741. May we all become the true followers of Christ, so that he may continue to own us as his people, and be our great Head and Master.

In a special meeting, immediately after the above ordination service, all the ministers in actual service at Bethlehem, together with their wives, and the newly ordained brethren, met in the vestry-room of the church, Bishop Jacobson presiding, and whilst partaking of the cup of thanksgiving, (Luke xxii. 17,) pledged themselves anew to love and serve the Lord, with full purpose of heart.—*Moravian.*

EPISCOPAL.

New Seminary.—Arrangements have been made, in view of the fact that the Seminary at Alexandria is broken up, to start a new Theological Seminary in Philadelphia The different departments will be under the care of Rev. Drs. Hare, May, Vaughan, Stevens, Goodwin, and Howe.

Funeral of Capt. Ellis.

Died, on Tuesday morning, September 3d, Capt. Julius L. Ellis, Company F, 71st Regiment, fourth son of Dr. S. C. Ellis of this city, aged 24 years.

This announcement carried sorrow to many hearts; and the funeral, which took place on Thursday afternoon, September 5th, was largely attended, and many were the real mourners for the brave young soldier who had been thus early called to his rest, without having had to endure "the whole burden and heat of the day." He was one of five brothers, who all fought for their country at Bull Run. It was a very impressive scene, when the *remnant* of Company F, 71st Regiment, in their full uniform, marched into church to pay the last honors to their much-loved young captain. They were the very men who had followed him to battle, and been animated by his leadership, until he fell wounded while bravely cheering them on. Many of their number were killed on that bloody field, and some are now prisoners in Richmond. They were marshaled in by the colonel of the regiment, for they had *no captain* now.

The rector of St. Mark's, Rev. Dr. Vinton, being absent from the city, the services were conducted by Rev. Drs. Morgan and Egenbrodt, and the body was placed before the chancel, attended by the following young men as pall-bearers:

George W. Bruen,	Charles W. Clinton,
Edward C. Morris,	Charles Dahlgren,
James Otis,	Frank Fox,
Herman Bruen,	John L. Stephens.

The coffin was strewn with flowers, and draped in the folds of the American flag. And how doubly *sacred* does our country's standard seem, after having seen it upon the coffin of a brave young hero who perished in its defense—one of the dear martyrs of liberty! The hymn that was sung was selected as having been Captain Ellis's own favorite, and is the 210th in the Prayer-book collection, beginning:

"Heirs of unending life,
While yet we sojourn here,
Oh! let us our salvation work,
With trembling and with fear."

—*Protestant Churchman.*

METHODIST.

Local Preachers.

TO THE EDITORS OF THE INDEPENDENT:

The local preachers (*i. e.*, lay preachers) of the Methodist Episcopal Church, who now number over ten thousand effective men, preaching as occasion offers in the highways and byways of our cities, villages, and country places, without salary or reward, other than the luxury of doing good, are to have an annual delegated convention in this city on the 19th inst.

These conventions are attended with most interesting services: the sacrament of the Lord's Supper, love feast, and the stirring relation of labors and toils and of conquest and victory, with the preaching of the delegates, have made a strong impression for good on all the churches in those cities where they have hitherto met.

While other denominations are *thinking* about incorporating lay preaching in their systems of spreading abroad the truths of the Gospel, would it not be well for our clergy and laymen to meet this convention, from which much may be gathered which may throw light on the future pathway of our churches?

The history of Methodism in both hemispheres is, to a great extent, the history of the toils, sacrifices, and successes of lay preaching and labor; and in this city Methodism was first introduced by a local preacher who raised a society and built the first Methodist church in the New World, and there is scarcely a town or village in the whole country where they have not been as pioneers of their Church. J. G. B.

Bishops of the A. M. E. C—The first bishop of the religious organization known as the "African Methodist Episcopal Church in America," was Rev. Richard Allen of Philadelphia. At present there are three bishops, Rev. William Paul Quinn, Willis Nazrey, and Daniel A. Payne. Bishop Nazrey has been employed for a considerable time in completing a similar organization in Canada, of which he was the acting superintendent, but has now returned to the States and resumed his functions, with the approval of his colleagues. Continual progress is made in that Church, in raising the standard of ministerial attainments and character.

Our Assistant.—Dr. Strickland has left with his regiment for the seat of war. We are obliged to assign his departure to pure and patriotic motives; his compensation will be less and labor far more than in his former position. He has long been "a conservative," and has been a correspondent for Southern papers and an admirer of Southern character. His marching to the field is a significant indication of public sentiment in the conservative portion of the North. In parting with him we part with a ready writer, a great reader, an agreeable companion, a benevolent man, and a friend generous even to fault. May God shield him and bless him, and ere long return him safely to his home. He will often favor us with a racy letter.—*Christian Advocate.*

MISCELLANEOUS.

The Bible at the South—As the American Bible Society, we are bound also to supply the wants of the South. But we have now no acess to the Confederate States whatever. We sent some books to New Orleans and a few to Richmond, before the communication was entirely cut off. There is now, of course, no longer any possibility of sending them beyond the lines.—*Bible Society Record.*

The Revival in Scotland.—The awakening still manifests itself in many parts of Scotland. A rich spiritual harvest has already been gathered at Glasgow, Edinburgh, Dumfries, Annan, Montrose, and other places.

The Conference at Geneva.—The meeting was addressed by Rev. G. Smith of the London Missionary Society, who, in the outset of his observations, paid a tribute to the Republic of Geneva for the successful struggle it had made in behalf of freedom in times past. This mention of "republicanism" called up Sir Culling Eardley to remark that it was not republicanism but the remains of piety in Geneva which secured to the people freedom of thought and freedom of speech. In the neighboring canton of Vaud, which prided itself upon its democratic spirit, a law had been passed within the last few days disentitling certain men from holding high official positions on account of their religious opinions. "Let no one," added Sir Culling Eardley, "go away with the idea that republicanism is favorable to liberty."

The American Fast in Europe.—It will gratify all loyal Americans to receive the intelligence conveyed in the following extract from a note to the editor of *The Bulletin* from a French gentleman of Philadelphia:

"Our Christian brethren in France and Switzerland, after having read the beautiful and touching (to use their own language) proclamation of President Lincoln, appointing the last Thursday of September as a day of fasting, humiliation, and prayer, have decided to set apart the same day for the same object.

"It is proof of their deep sympathy in the great cause which the Northern people sustain. The proposition to observe the day was made in a letter published in a French journal, written by Count Agenor de Gasparin, author of the excellent book on the American crisis called '*Un grand Peuple qui se relève*,' and published in this country under the title of 'The Uprising of a Great People.'"

General News.

THANKSGIVING.

Proclamation:

BY EDWIN D. MORGAN, GOVERNOR OF THE STATE OF NEW YORK.

AMID the tramp of armies, the sound of fratricidal strife, and lamentation for the fallen, we still behold the merciful arm of the Ruler of the Universe made bare for our protection. Though a suicidal war, stimulated by leaders of faction and waged with all the power of a great and misguided people, weighs like the hand of death upon the national energies, and throws its dark shadow over the land; though this nation, so recently prospering under Heaven's brightest smile, and advancing with gigantic steps toward greatness and power, has been arrested in its progress, and is suffering the deep humiliation and blighting influence of a murderous civil war, yet we have infinite cause for thanksgiving and praise to Almighty God. Disease has been stayed from the fireside and from the camp; internal order has prevailed; plenty has abounded; liberty of conscience remains unabridged; ordinary pursuits have been uninterrupted; our national rights are respected; partisan animosities are fast burning out, and the spirit of fraternal affection has been beautifully manifest throughout a wide extent of our common country. Though composed of the representatives of many nations, a general calamity has revealed our strange homogeneity, has served to obliterate prejudices, has moved all alike by the same patriotic emotion. All alike have responded to the call to save our imperiled institutions. The marvelous energy which the crisis calls forth proves our national spirit to be unabated, our vigor unwasted, and gives promise, under the blessings of God, of a higher position in all that constitutes true national greatness. Though evils follow the train of armies, yet for these we have a great compensation in the fact that the exposures and expenditures incident to war will necessarily counteract the tendency of the age to effeminacy and luxury.

In this hour of affliction, though we may not presume to lift the vail which mercifully hides the future, yet we believe that, in the wondrous plan of God, if we but humbly bow before Him, and acknowledge our National sins, Infinite Wisdom will work out from this great tribulation a marked and permanent good; that the startling evidence of mutability of human affairs, taught us in the lessons of the year, will tend to subdue our hearts; and that this noble Union, the work of men inspired by the loftiest patriotism, the wonder of the world and the glory of this Nation, will be preserved. For the blessings seen by us, and for those which in the providence of God are vouchsafed unto us, but which mortal eye cannot discern, we should make our public acknowledgments:

Therefore, I, EDWIN D. MORGAN, Governor of the State of New York, do appoint THURSDAY, THE TWENTY EIGHTH DAY OF NOVEMBER next, as a day of Praise, Thanksgiving, and Prayer to Almighty God; and I do earnestly recommend that the people of this State do, on that day, abstain from their usual occupations, and, assembling in their respective places of worship, unite in humble expressions of gratitude to Him from whom we derive all blessings, and to whom we look for a restoration of peace to our beloved country.

In witness whereof, I have hereunto set my hand, and affixed the privy seal of the State, at the [L. S.] City of Albany, this first day of October, in the year of our Lord one thousand eight hundred and sixty-one.

By the Governor. EDWIN D. MORGAN.
LOCKWOOD L. DOTY, Private Secretary.

Gen. Fremont's Course.

THE OTHER SIDE OF THE CASE—GEN. F. VINDICATED.

Hon. Schuyler Colfax, editor of *The South Bend* (Ind.) *Register*, submits the following statement, embracing facts within his own observation, by way of reply to the complaints against Fremont in not having re-enforced Mulligan previous to the fall of Lexington:

"We had not intended to allude publicly to some facts that happen to be in our possession, but we think the public interest will not now be jeopardized by referring to them. Fremont has had four rebel armies in the field against him, besides smaller divisions—Price threatening Lexington with 16,000, McCulloch threatening Rolla and Jefferson City with 18,000, Hardee with an unknown number threatening Ironton, Polk and Pillow with 26,000 at Columbus, Ky., and with the United States forces at Paducah and Cairo inferior in numbers to them. Besides these, are Martin Green, Jeff. Thompson, and others, with smaller armies, mainly drawn from home rebels. In all, no less than 80,000 have been in the field against him, a large number of them from Arkansas, Tennessee, Mississippi, and Texas—nearly as large a number as have been threatening Washington, for the defense of which the whole country has been called upon for re-enforcements. Yet McClellan has not been subjected to the cruel charge of 'inefficiency,' and we are glad he has not been.

"Besides clearing North Missouri of the rebels, Fremont had the following points to defend: Lexington, Rolla, (the terminus of the southwest branch of the Pacific Railroad,) Jefferson City, (the capital,) St. Louis, Ironton, (the terminus of the Iron Mountain Railroad,) Booneville, Cape Girardeau, on the Mississippi River, Bird's Point, Norfolk, C

The Independent.

NEW YORK, OCTOBER 10, 1861.

DEUS EVERSOR.

There is a prophetic phrase which, though it was first used in a particular application, describes a general truth in relation to God's providence over nations: "*I will overturn, overturn, overturn it; and it shall be no more, until he shall come whose right it is; and I will give it him.*" The political dynasty founded by David and perpetuated through so many generations of his descendants, was to terminate with the reign of Zedekiah, and the Babylonian conquest was to be followed by revolution after revolution in the condition and government of the chosen people. The throne of David should be no more till the coming of the promised Christ to reign in a new kingdom of God. But as is often the case in prophecy, the language used on a particular occasion and for a particular purpose, announces a comprehensive principle. All prophecy in regard to the powers and dominions of this world represents God as the great revolutionizer, subverting thrones, breaking down empires, and so helping on the progress of a new and better kingdom in which his own Anointed reigns. All history, interpreted in the light of prophecy, is a revelation of God overturning, overturning, and still overturning among the nations One power after another comes into view; extends itself by conquest or by peaceful growth and acquisition; makes some contribution perhaps, willingly or unwillingly, to the general progress of the human race; and then falls because God has overturned it in his inevitable displeasure against some great wickedness that would not be reformed.

For example:—Those earliest of empires—the Egyptian, the Assyrian, the Babylonian, the Persian—had each its day of progress and of military and commercial ascendency, making the wealth of many lands and of distant climes subsidiary to its splendor; each in its turn contributed something, under God's all-arranging providence, to the advancement or extension of material civilization; and each in its turn, weighed down by some wickedness that could no longer be endured, fell into ruin under the visitation of God's justice. Philosophical history, analyzing the facts which it records, and tracing out the causes of national decay and death in successive eras, is compelled to teach the same lessons which the Bible teaches. Little as it can learn concerning the institutions, the laws, the culture, and the manners of empires that rose and fell so long ago, it is sure of this,—that each of those empires in its turn contributed something to the world's progress, or had the opportunity and means of doing so,—and that each in its turn fell and perished because there is a divine *nemesis* that may wait, and wait, but cannot be evaded, and does not fail to smite in its own time the wickedness of nations.

In proportion as the records of history become more ample and authentic, the principle which we have indicated as essential to the philosophy of history, is more fully exhibited and illustrated. While the old empires were successively rising and falling in the valley of the Nile and in regions beyond the Euphrates, there was growing up, on the opposite side of the Mediterranean, far from the rivalries of Egypt and Assyria, a people whose influence on the destinies of the world will never cease to be recognized. Their quick intelligence, their exquisite sense of beauty, their creative art, their genius in literature, their curious inquiries after speculative truth, their shrewdness in commerce, their prowess in arms, and their passion for liberty, gave to the Greeks a marked pre-eminence among nations. But the ineradicable vices of the Greek civilization were fatal to the race. Their democratic energy, and their patriotic heroism, withstood the shock of Persian invasion, and turned back the wave of Oriental conquest from Europe; but with all their passion for liberty they could not maintain their own self-government—still less could they become the apostles of liberty for the world. Their love of liberty was not the love of justice; its aspiration was "Liberty for the Greek, and slavery for the barbarian—liberty for *us*, and slavery for all the world beside!" With all their passion for liberty, they were the unrelenting oppressors of a subject population whose human rights they would not acknowledge, and whose presence among them, though it seemed to enrich them with the fruits of unrewarded labor, fostered their indolence and their pride, and made them weak while it made them rapacious. God's justice, ruling in his providence, could not permit such a nation to go unpunished. Having trained themselves to an incapacity of any higher sentiment than a narrow state-rights patriotism, they suffered by mutual violence in the perpetual conflicts of confederate but ever disunited states till, by a natural fall, they became the subjects of a royal filibuster who led them forth to conquer the world. Greek dynasties reigned in Egypt, in Syria, and in Babylon; and the Greek became, for a while, the almost universal language of literature, of commerce, and of dominion. But all the history of those dynasties, and of the people which God had raised up for so great an influence on the world, is a constant illustration of the great truth that there is a divine providence over nations ever testifying against iniquity. All may be summed up in that prophetic word of God, "I will overturn, overturn, overturn." All illustrates what sovereign monarchs and sovereign nations, the founders of polities and the architects of empire, are so prone to forget—that nothing can be stable which is not "established in righteousness."

Let it be remembered then, (for the thought is pertinent to the present condition of our public affairs,) that, under the holy providence of God, the world is governed from age to age in the interest of righteousness and against all forms of iniquity and evil-doing; and that though there may be times when it seems to a doubting mind as if this world were given to the wicked, when unbelief scoffs at the humbled majesty of right, and when faith is constrained to cry *O Lord, how long*,—God is always working in his own methods, and by his own instruments, to "overturn, overturn, overturn," till every mighty wrong shall be subverted and removed—till justice, supreme over all power and privilege, shall be the inspiration of all law—and till his own anointed Son shall reign throughout the earth. This is an element of Christian faith—this the constant expectation of the living church through all the ages of her testimony, whether in action or in suffering. This is the burthen of all prophecy—this the light that shines along the track of time, growing brighter as the world advances and God's plan unfolds itself in history. God "overturns, overturns, overturns;" one power after another, one nation after another, one mighty iniquity after another, falls and is no more; while earth and heaven are waiting till he shall come whose right it is to reign.

We are in the midst of such an overturning.

The proportion of the slave population of Virginia to the entire population is seen at a glance on a new and admirable map issued in Washington, bearing the indorsement of the Superintendent of the Census, and sold for the benefit of the sick and wounded of the Federal army. The different counties of the state are shaded in the engraving with different degrees of blackness according to the per centage of negroes. Thus the blackest counties are Nottoway and Amelia, in the southeastern section—the first having 74 per cent, and the latter 72, of slaves. In the western portion some counties show less than a quarter of one per cent. Thus the reason is plain why one section of the state remained loyal to the country, and why the other took part in the treason. The sale of this map is in charge of Major W. R. Palmer, U. S. army, Washington. We hope it will be soon for sale at the chief book-stores in this and other cities.

THE MEETING OF THE BOARD.

The meeting of the American Board, held at Cleveland last week, though not rising perhaps at any time to the extreme point of interest which has sometimes heretofore been attained on similar occasions, was full throughout of pleasant interest, was characterized by great harmony in all the discussions, and was animated by a spirit of gladness and praise in review of the past year, and of hopefulness and courage in the contemplation of the future. In the absence of Pres. Hopkins, Judge Jessup, the Vice-President, presided in the sessions with courteous dignity. The attendance both of Corporate and of Honorary members was smaller of course than if the meeting had been held in an Eastern city; smaller than it would have been if the pressure of the times had not constrained many who would gladly have gone to remain at home from motives of economy; but between Sixty and Seventy of the former class were there, with nearly Two Hundred of the latter; and they were from all parts of the country—Maine and Missouri, Massachusetts and Minnesota, being equally represented among them. The citizens of Cleveland testified their hearty interest in the meetings by the promptness and constancy with which they thronged the ample church in which these were held, as well as by the abundant hospitalities which they extended to those from abroad, and, as usual, the presence of veteran missionaries, returned for a time from their distant fields, gave that peculiar impressiveness and interest which nothing else can impart to the services and the scene.

The annual sermon was preached on Tuesday evening by Rev. R S. Storrs, Jr., of Brooklyn, N. Y., from 1 Corinthians i. 28 (last clause): "Yea, and things which are not, to bring to nought things that are." It was the object of the preacher to show somewhat in detail the vast strength of the three grand obstacles to the advancement of God's kingdom which met the Gospel on its first publication, viz: Judaism, Heathenism, and the imperial power of Rome; to contrast with these its obscure and at first unrecognized forces—unrecognized by men's thoughts, or even by their fears—which were employed by God to overcome these great institutions, by the side of which they appeared so frail and impalpable, and at the outset so almost unreal; and thence to deduce the lessons appropriate to the present state of the country and the world and of the missionary enterprise. The discourse, though necessarily long, as aiming to cover in part so vast a field of thought, was listened to throughout with earnest attention; and when the preacher applied his theme to the present agitations in our own land, and predicted the probable overthrow of Slavery as the fruit and effect of them, the feelings of the audience found expression in a spontaneous and very significant round of applause—It is proper to add, too, in this connection, that a resolution afterward introduced by the Business Committee was unanimously adopted by the Board, expressing the heartiest sympathy with the Government in its efforts to suppress the present rebellion and the hope that Slavery, as the prime cause of it, would be speedily and finally removed from the land.

Among other facts and principles of special importance developed by the papers which were read and the discussions which were had, these were perhaps as prominent as any:—that the necessary restriction of pecuniary aids furnished to the several missions was having a healthful influence in some respects on the native churches, in leading them to feel more deeply the necessity of making more strenuous efforts than heretofore to support their own institutions and operations; and that this would continue to be the fact so long as such reduction of foreign aid did not go to the extent of radically enfeebling or vitally imperiling the missions themselves, which it has not yet done; that this effect had already been realized, to a most gratifying extent, especially among the Nestorians, the Armenians, the Zulus, and others;—also, that any retreat of the Board from the field, or from any part of the field, which it has hitherto occupied, could not be accomplished without immense sacrifice; a sacrifice too great to be contemplated at all except upon the clearest indications of Providence, abroad as well as at home, that such a retreat had become indispensable;—also, that *all* which is needed, in order to the supplying of the treasury of the Board with all necessary funds, is a more systematic and resolute effort on the part of pastors and other church-officers to bring the cause to the congregations, and to individual members of the congregations, for their sympathy and aid.

It was shown by Dr. Perkins, recently returned from a visit to England on behalf of the Turkish Mission Aid Society, that the English churches give far more abundantly than do the American to the foreign missionary work, while yet the calls upon them for other contributions, in connection with the vast colonial possessions of Great Britain, are many times more numerous than they are upon us. It was shown also that in many of the churches nominally connected with the Board, especially at the West, collections on its behalf are taken very irregularly, and are sometimes altogether omitted year after year; and that when they are taken, in the majority of instances no pains are taken to bring the claims of the work directly to the hearts and the pockets of the people, and to make all feel that each is responsible in his due proportion for the carrying on of this so mighty and beneficent enterprise. And it was made entirely plain that what is needed, and all which is needed, to keep the Treasury constantly replenished, is not the increase of large subscriptions by wealthy men or wealthy churches, not the increase of gifts by legacy of those who have no more use for their money, but the continual silent inflow of small contributions from all Christ's people; of widows' mites, the pennies of children, and the gifts of the poor, as well as of larger sums from the more affluent. A Committee was appointed to consider the whole matter of the finances of the Board, and to report at the next Annual Meeting; and much confidence was felt that such wise and effective measures would be devised by them as would measurably at least release the Board from the danger of future pecuniary embarrassments.

Some incidents of great interest occurred in the course of the meetings, of which we can only refer to one. A little girl of eight years old, who for three years had been confined to her bed by hip-disease, had occupied many of her weary hours with quilting a beautiful silk bed-quilt, which before her death she desired should be sent to the American Board, to be sold by them for the benefit of the missions. A letter from Dr. Hopkins, accompanying the package and reciting the facts above-mentioned, was read at one of the sessions on Thursday; and there were few dry eyes in the assembly when the simple and touching story had been told. An offer of Fifty dollars was at once made for the quilt, followed instantly by another of a Hundred; and in a moment more a gentleman from New York, always one of the most liberal patrons of the Board, had purchased it for a Hundred and Fifty. It would have easily brought Five Hundred, if the purses of those present had been as full of money as their hearts were of feeling or if the competition for it had been allowed to continue. But it was felt that the gift of the little patient and dying girl had already wrought its best effect for the Missionary enterprise by the sweet impulse it had given to the hearts of all present, by the fragrance of a holy love with which it had filled the very air of the house; and that the mere question of how much money should be paid for it by the purchaser was thenceforth altogether a subordinate one. So all acquiesced in the disposition which was made of it, and all rejoiced in the better than any priestly benediction which had fallen upon them from the pale face and wasted hands, but the consecrated heart, of the meek sufferer who had thus given her little, her very life-work, all unto the Lord.

So closed the first year of the second Half century of the work of the Board. With gratitude and with courage its officers and ministers must we are sure go forward to the labors which still await them; assured that He who rules among the nations, and who makes even the wrath of man to praise Him, will never fail and never pause in advancing their efforts and reducing the world to allegiance to His Son.

THE POWER OF THE PULPIT.

The very able and remarkable discussion of the province of the pulpit presented in Mr. Beecher's discourse in last week's *Independent*, challenges the serious attention of the churches and their pastors, of theological professors, and of candidates for the ministry. Mr. Beecher's statements of the great object of preaching, and the true method and use of doctrinal preaching, are every way admirable. Take these as specimens:

"A minister's duty is to teach men how to conform their lives to the teaching of Christ in his Gospel." "The end of all truth is the conviction and conversion of men; the edifying them in Christian life; the reconstruction of human society so that the whole earth shall be as a temple of God." "The great truths to be preached are few, and the variations that can be made in these truths are few. But the applications of truth, so as to puncture vanity and pride and selfishness, so as to humble men that are puffed up, and so as to lift up men that are cast down, are endless. If a man lives with a constant eye upon the condition of men, with a constant sense of their needs, and with a constant knowledge of the means adapted to supply those needs, he cannot grow shallow or get out of topics. The field of subjects for consideration is boundless in extent and unlimited in variety. But a man may understand them all, and if he confines himself in his preaching to doctrines, he will become jejune by routine; but if he preaches doctrines for the sake of applying them to life, he will not.

"Now I beseech of you not to misconceive my idea, or suppose that I am ridiculing doctrinal preaching. It is *wrong* doctrinal preaching that I am ridiculing. I think it is right to make clear intellectual statements in respect to every part of religion; but that preaching which makes such statements merely for the sake of showing the truth rather than of applying the truth, is what I call wrong doctrinal preaching. For every truth is a sword of God, and a right use of it is not to make it bright, but strong and sharp in the stroke. I do not, I repeat, ridicule doctrinal preaching; but that which is merely for the sake of enforcing intellectual ideas."

These distinctions at once commend themselves as just and sound. They will meet the views of every wise and capable preacher. But in the illustration and application of such principles, it strikes us that Mr. Beecher loses sight somewhat of the true bearing of *Biblical* doctrine as a reforming power in the life, and would make the mere ethics of common life the too exclusive topic of pulpit discourse. No doubt discourses in that vein, managed by a skillful orator, under favorable circumstances, would draw a large audience, and make a useful moral impression. Mr. Theodore Parker dealt in such topics as the staple of his sermons. He totally rejected the Bible as of divine authority; rejected the divinity and the atonement of Christ, and the whole circle of doctrines that clusters about these; and yet he filled the largest hall in Boston, every Sabbath, with an audience assembled to hear a discourse upon "the absolute religion," the ethics of common life, or some political or social question viewed from his ethical stand-point. But however useful such discourses may have been in promoting reforms, Mr. Beecher would hardly quote Theodore Parker as an illustration of Paul's method of preaching Christ crucified, or of the best mode of applying the doctrines of the Bible to the lives of men. With the change of a few words, we can invert Mr. Beecher's own language, and as fairly apply it to these preachers of the humanities: 'Now and then there is a man of such genius that he can stand in the pulpit and interest his hearers, though he confines himself to the topics of common life. Here and there you will find some Bourdaloue, or some Massillon, that shall be able to make secular subjects, without Biblical doctrines, entertaining, and so draw an audience; but in determining the rule in this matter, you must not determine from the few men of genius that the world has produced. For I affirm in respect to the men who go forth to preach, that nine hundred and ninety-nine out of every thousand will become uninteresting if they confine their preaching strictly to ethical discourses mainly secular in their own nature.'

Already we see the proof of this. Mr. Beecher will pardon us for saying thus publicly, that we regard him as the very best example of the style of preaching he so warmly commends; and that in his hands, such preaching is as efficacious in its way, as was ever that of Bourdaloue or Massillon. We believe that Mr. Beecher's high aim is so to preach the Gospel of Christ as to make its truths effectual in the daily lives of his hearers. We bless God for all the gifts he has bestowed upon our brother, and for the manifold benefits of his ministry. While from time to time we have declared our dissent from some of Mr. Beecher's doctrinal opinions, and have regretted unguarded expressions that might misrepresent both the truth and himself, we have the largest charity and hope as to the substantial accordance of his belief with the teachings of the Scriptures. And in this view, we rejoice in that peculiar gift of speaking to the masses with which he is endowed. Much is to be learned from this by those who are wise enough to profit by it. In the study and analysis of human nature under its moral aspects, in the habit of self-command and the easy mastery of his subject and his words in the presence of an audience, and in the use of incident, anecdote, illustration from everyday life to set home the truths of religion, Mr. Beecher exhibits qualities as a preacher which all ministers should aim to acquire or to cultivate. If to these he could add his father's power of stating truth in clear discriminating language, and of enforcing it by vigorous consecutive logic, he would be well-nigh unequaled as a preacher. *Sed non omnia possumus omnes.*

But Mr. Beecher mistakes—albeit it is a generous, unselfish mistake—when he attempts to transform his individuality in the pulpit into a new theory of preaching. His theory is not new. He is far too sweeping when he says that "during the last three or four months, the ministers of churches have with one accord *so far* broken away from the shackles that have bound them *as to discuss secular topics in the light of the Gospel.*" Our acquaintance with ministers is somewhat extensive, and so far as we know them, it has ever been the practice of many in their preaching to apply the Gospel directly to secular topics. Certainly this was done in many pulpits in this vicinity long before Mr. Beecher was called to Brooklyn; and it was done by his honored father, by Drs. Hewit, Hawes, and other "doctrinal preachers" of the generation preceding that in which Mr. Beecher is an acknowledged leader. His *mode* of discussing secular topics belongs to the originality of his genius; and we like it well enough in *him*. But of its effect upon a class of young preachers, *The Methodist* says tartly: "Mr. Beecher is decidedly the head of a class; indeed, he is at once head and parent. From his fruitful and tantalizing example have sprung a horde of ecclesiastical apes, of whom the parent might well be ashamed, who follow him with unequal step and at a great distance, making grimaces for which their mouths were never formed, vainly attempting, by rant, and fustian, and stories, and queer texts and themes, duly advertised, to rival the singular, the wayward, but real power of the author of this sermon."

Mr. Beecher is no more responsible for these follies than Dr. Taylor was responsible for the theology of his students, in their early attempts to philosophize about the origin of sin and the freedom of the will. We need not say that Mr. Beecher is simply true to himself, and above all affectations and petty tricks of popularity. But the worst experiment that nine hundred and ninety-nine young ministers in a thousand could make, would be that of imitating certain individual peculiarities of Mr. Beecher, as if these were the secrets of his power. Mr. Beecher is at the furthest remove from the sensational style of preaching; and a pulpit that relies upon this, will rattle itself out in less than three years.

But some will ask, How then shall the pulpit regain its power? We answer, the pulpit has not lost power, to the extent nor in the way, that Mr. Beecher imagines. He says:

"Why, the pulpit is relatively losing ground. You know, as well as I, that the Sabbath-day does not draw forth for religious worship the whole population, nor one-quarter of it, nor one-tenth of it, nor one-twentieth of it. I venture to say that to-day there are one hundred men out of church in these cities where there is one in it. I cannot speak with exactitude, but my impression is that the churches in New York and Brooklyn will not average more than six or eight hundred sittings each. I think I may say with certainty that they will not average over a thousand each. And I venture to say that not half of these sittings are regularly occupied. It is not because there is a want of learning, nor because there is a want of sincerity among ministers: it is because they are handcuffed and manacled with the idea that on Sunday they must not talk about anything but doctrines and religious truisms. They are afraid to go beyond the opening up of the nature of truth. So they go on preaching about truth, and about truth, and about truth; and men are tired of hearing about truth, and about truth, and about truth."

In our judgment Mr. Beecher is far wrong here, both as to his facts and his theories. There are different kinds and modes of pulpit power. That is a great power that stirs, quickens, instructs a miscellaneous assembly of two thousand hearers gathered from all parts of the land. We rejoice in it wherever it exists, whether in Mr. Beecher or in Mr. Spurgeon That is quite another kind of pulpit power, that builds up a stable, resident congregation, in the knowledge and the love of truth, and quickens them in Christian activity and liberality year after year; that makes a church the light and guide, the salt and leaven, of a neighborhood or a community. These two may be combined. Viewing church attendance as an evidence of the power of the ministry;—take four churches in New York, as they were two years ago: Dr. Alexander's, Dr. Tyng's, Dr. Adams's, and Dr. Spring's while Dr. Hoge was his colleague. At almost every service, each of these churches was wont to be filled to overflowing; nearly every sitting in each house was taken; the church meetings in the week were fully attended; the additions to the churches by conversion were numerous; the charities of the congregations were most bountiful; mission chapels and mission schools were sustained by each of them, and in all labors of Christian love they were abundant. But in neither of these churches did the pulpit depart from the good old way of preaching the doctrines of the Bible, in their application to all the duties and relations of social and secular life. Mr. Beecher, we think, mistakes as to the fact that the pulpit is losing power; and still more as to the cause which he assigns for this. Men do *not* tire of hearing about the truths of the Gospel when clearly and earnestly presented. The human mind delights in argument more than in story or in fancy; and the ablest reasoning upon a topic of vital interest is its strongest attraction. Where power seems to have declined, the churches are largely to blame. The modern way of building church-edifices with an eye to a financial return from pews alone, instead of consecrating them to Christ by free-will contributions, has a tendency to bring ministers under the temptation to preach for *audiences* rather than for edification. This makes the usefulness of a minister hinge upon pew-letting, which the very cost of the edifice may hinder. What is needed both in the churches and in the ministry, is more of the vital power of God's own truth.

THE CONSERVATIVE POLICY.

It is true, as many are affirming—most true—that this war on the part of the Government and people of the United States is simply defensive. The war is waged in defense of the capital, the Government, the Constitution, and the national Union. We have undertaken to repossess the forts, custom-houses, and other property of the Federal Government, which have been fraudulently or violently seized, and are now held by force, in the name of what pretends to be another and independent government; to re-establish the authority of the Federal Constitution and laws in those states and districts in which it has been subverted; and to restore peace and union on the basis of the Constitution as it is. In brief, the one purpose of the Government and the people, in this war, is to suppress a causeless and wicked rebellion. Secession is simply a destructive movement. Our position is simply conservative. Therefore it is not for us to inaugurate a revolutionary policy.

This argument is good against those, if such there are, who would have the Government assume and declare that the object for which the war is undertaken and maintained is the universal abolition of slavery in the Union. It is good against those who would take this opportunity to set aside the Constitution under which we have had so long a career of national prosperity, or to introduce into it some new provision or new principle as a condition without which the Union shall not be re-established. We stand for the Constitution as it is, and we cannot afford to lose the advantage of our conservative position. The moment we depart from that position, we give a great advantage to the rebellion, and become ourselves a revolutionary party. The fact that some masters of slaves are traitors in arms against the United States, is not of itself a sufficient reason for undertaking to declare, by Federal legislation or by a proclamation from the President, that loyal masters shall be divested of all title to the service of their slaves. The fact that so many slaveholding states have rebelled against the Constitution, is of itself no sufficient reason for undertaking to deprive slaveholding Delaware, Maryland, and Kentucky, or that slaveholding Virginia which is under the authority of Governor Pierpont, of the local and limited sovereignty which belongs to every state in the Union under the Constitution as it is.

But let it be remembered that neither our conservative position, nor that conservative policy which our position requires, ought to hinder us from using any legitimate measures that may be necessary for the attainment of our purpose, which is the suppression of this wide and powerful rebellion. Our conservative position is not to hinder us from the most vigorous prosecution of the war. We are dealing with an enemy that is in earnest, and that is unscrupulous as well as powerful. So long as we are afraid of offending the seceded states, or of hurting them at some sensitive point, we carry on the war at a prodigious disadvantage. They are not afraid of hurting us; on their side the war is prosecuted with a full purpose of doing us all possible damage till we submit to their demands and accept such terms of peace as they may choose to offer. If the theory on which we are to pursue this war is that while we are pursuing it we are to help our enemies in the increasingly difficult task of keeping down their own slaves, the war will continue till we are ready to end it by conceding to them whatever they demand. It is in vain to prosecute this war if we tie our own hands in the preposterous dread of interfering, however indirectly, with the delicate question of slavery. We can do nothing to any purpose till our leaders, civil and military, shall have been emancipated from the enfeebling tradition, so long dominant in our politics, that there is some peculiar sacredness in the ownership of a slave. If the Constitution authorizes us to make war at all upon the traitors and rebels who have occupied and are now holding the entire territory of so many of our states, it authorizes and requires us to make a short and thorough work of it, and to use all means and measures of hostility that are recognized as legitimate among civilized nations.

"But we must be conservative," cries some dim-sighted politician, muddled with a chronic dread of being called an Abolitionist, and with a vague idea that slavery must be upheld at all hazards. Conservative, good sir! conservative of what? When eleven of our states are at war with us, throwing off the Constitution, rending the Union, establishing a foreign power upon our soil—when three more states are agitated with internal strife, and are in danger of being dragged into secession against the known will of the majority of their people—what are we, as the conservative party in this conflict, fighting for? What is it that we are trying to conserve? Is it the peculiar state institution of negro slavery, or the great Union and the Constitution of the United States? Is it William Lloyd Garrison that heads the rebellion, or Jefferson Davis? Have we taken up arms to uphold the slave-breeding interest of Virginia and the slave-market of New Orleans, against the orations of Mr. Phillips and the sermons of Dr. Cheever? Or is our country calling us to defend the city of Washington, and the right of the states to choose their own President, against the legions of Beauregard?

In the progress of this war the emergency *may* arise, when the emancipation of all the slaves, by a military proclamation, will be manifestly and absolutely indispensable to the defense of the country. That emergency has not yet come; it may not come at all; but it will not be averted by any supererogatory zeal, on the part of our Government or of our generals, to uphold the institution of slavery in the seceded states. Let it now be proclaimed that the slaves of a rebel in any state, voluntarily adhering to their master, shall be taken and deemed to be enemies of the United States, and that the slaves of a rebel, deserting their master and coming within our lines for protection, shall be received and treated as free and loyal subjects of the Government;—let it be proclaimed that every honest man, of whatever color or condition, who comes to us from within the lines of the enemy, and asks for our protection, shall be protected at all hazards;—and the chances of such an emergency, instead of increasing day by day, will begin to be diminished. A bold and strenuous method of dealing with the relations of slaves to rebel masters, and with the relations of the slave population to rebel states, is the only conservative policy. It will be found as we proceed, that timid measures—half-measures, contrived for evasion rather than for efficiency—are revolutionary in the end.

A MODEL RULER.

Great emergencies sometimes bring forth great men. The whole nation now waits to see whether its Executive Head will prove equal to the occasion to which he is called. Previous to the bombardment of Sumpter, the President did well by his reticence and caution. On that eventful day he showed himself a man, by the promptness and boldness of his proclamation. Down to the date of his rescript modifying General Fremont's proclamation of emancipation, whatever may have been the rumors and suspicions afloat touching the inadequacy or the inefficiency of any member or members of the Cabinet, the confidence of the public in the President as the man of Providence for this great emergency remained unshaken. But since that retrograde movement, crippling our cause in Kentucky no less than in Missouri, and disheartening both the army and the people of the West, a deep and painful anxiety has brooded over the public mind with respect to the possible course of the Administration toward our natural allies, the slave population of the South. It is not for us to dictate to the Government the time or method of its action for the recognition and employment of these four million allies. But it is our duty, as loyal citizens, to urge upon the Government motives and considerations which are patent to the people, touching the opportunity now given it to terminate the war, and to extirpate the very source and pretext of the rebellion, by converting the slaves of rebels into free and active defenders of the Union.

We believe that the President has a respect for the Bible as a book of divine teaching and authority. But aside from this, he may find in the historical portions of the Bible more than one precedent fitting these times. In particular, there is in the history of Ezra an example of moral courage and official decision that should not be lost upon the head of a Christian nation. On the release of the Jews from their captivity in Babylon, and their return to Judea, Ezra was commissioned by Artaxerxes, the Persian king, to follow them, with full civil and military power to settle difficulties, to reform abuses, and to establish order, morality, and religion even by martial law. Ezra was just the man for this emergency. Such a character appears but once in a century. He was a Cromwell in the cassock of a priest, a Luther in the ermine of a judge. In the day of public calamity and peril, when the new-born freedom of the Jewish nation was in danger of being strangled by an iniquitous alliance with Idolatry, Ezra did not higgle with the transgressors about the terms of his proclamation against them. He appointed a public fast and humiliation for the sins of the people, and then with a view to summary and radical reformation, he made proclamation throughout Judea and Jerusalem, that all the people should gather themselves at the capital to take an oath renouncing their marriage connection with idolaters, and that "whosoever would not come within three days, all his substance should be forfeited, and himself separated from the congregation"—that is, declared an alien. Ezra had faith in firmness as well as in fasting.

The fate of the Jewish people hinged upon this decisive action of their ruler. Through God's favor upon the heart of Cyrus, the Jewish exiles were permitted to return to Jerusalem, and to rebuild the temple which Nebuchadnezzar had destroyed. A colony of about fifty thousand availed themselves of this privilege. The land of Israel was then peopled by a mixed race—the Samaritans, half Jewish, half pagan—the offspring of the marriage of colonists from Assyria with the poor Jews who had been left in the country. These attempted to hinder the returned exiles from rebuilding the temple; but a second royal edict, from Darius, protected the Jews while finishing the work. Thus the temple was built and dedicated But now a new danger arose;—not from the hostility of the Samaritans, but from their example of mixed marriages with the pagan settlers of the land. Word was brought to Ezra that "the people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations; for they have taken of their daughters for themselves and for their sons." Nothing could have been more disastrous for the religious interests of the new colony than these alliances. The element of idolatry introduced into the households of the people, would have worked degeneracy and corruption in the future of the state. What would have been the moral condition of New England, if the first settlers had formed marriage alliances with the Indian tribes about them? Such marriages seldom elevate the inferior party; almost always degrade the superior to their level. Upon the first settlement of Canaan the Jews were forbidden to intermarry with the worshipers of idols. Ahab violated this rule, and took to wife the pagan Jezebel, and went and served Baal. The danger was now imminent that the discipline of the captivity would be lost, and the new colony poisoned at its beginnings with the cup of idolatry that once had debased the nation. Men who married pagan wives would soon apostatize from a religion that declared all fellowship with idolatry to be sin, and their children would be more likely to worship Baal than Jehovah. The case was critical;—the future of the nation was at stake. Ezra proclaimed a fast, and summoned the people to their religious duty. Immediately upon this solemnity, his chief secretary proposed that a proclamation should be issued declaring void these pagan marriages, and summoning the people to put away the iniquity, under penalty of banishment and confiscation of property. Calling upon Ezra, as the Executive Head of the nation, he said: "Arise! for this matter *belongeth unto* THEE; *we also will be with thee;* BE OF GOOD COURAGE, AND DO IT." The word went forth, and the work was done. So would we now cry in the ear of our appointed leader, "Be of good courage, and do it;—we also will be with thee."

MR RUSSELL AS A PENITENT.

The London Times of September 10th exhibits Mr. Russell upon the stool of repentance. He evidently feels that some apology is due to the American people, for his exaggerated and untruthful picture of the panic at Bull Run, and the flight to Washington which he so eagerly led. He thus palliates his report, without directly retracting any of his statements. The italics are ours:

"It will be remembered that in the account I wrote of the panic I expressly stated that my letter *did not refer to the behavior of the troops in action*, and that I left the Americans to give their own account of the fight, merely adding that I had been informed their behavior in the advance and in the early part of the day had been exceedingly creditable. The battle was fought on the 21st of July, and it was midnight before I reached my quarters in Washington, after a very long and harassing day, and *a distressing ride on a horse which had gone over sixty and odd miles of ground in seventeen or eighteen hours*. On Monday night I was obliged to close my dispatch in order to send it off by the 4 A.M. train on Tuesday morning, by special courier, to catch the steamer for England, which left Boston on Wednesday. It was obviously impossible to do more than record my *impressions*, nor could I correct any *errors on my part* or that of others. The reports of the generals, since published, give an excellent account in detail of all the different views of the action along the whole line, and they do not appear to be *much at variance* with anything I felt it my duty to state."

This is pretty well for an apology. Mr. Russell then goes on to show that panics are not in themselves inconsistent with bravery, and good fighting qualities. He also compliments the present *materiel* of the army, and the department of Generals McDowell and McClellan. It is evident that Mr. Russell feels that his prestige as a vivid reporter of battle scenes is quite gone in this country, and seriously endangered in England. Only by a due regard for veracity and modesty can he regain it. In face of the explicit and circumstantial contradiction of so many of his statements, by responsible eye-witnesses of the very scenes he professes to describe, it avails him nothing for *The Times* to assure us, as it does in a column devoted to his defense, that he is "a gentleman whose veracity and descriptive powers are not now proved for the first time." On the contrary, it is the misfortune of its special correspondent that these qualities are now for the first time fairly upon trial, and have been "proved" so much to his disadvantage. In this connection we advise every one to read with care the "Bull Run Part" of *The Rebellion Record*, just published by Mr. G. P. Putnam. This contains all the official reports of the battle, and the scathing exposure of Mr. Russell's exaggerations, by competent witnesses.

THE EVANGELICAL ALLIANCE AND THE AMERICAN WAR.

We are thankful that among the few Americans present at the meeting of the Evangelical Alliance in Geneva, there were at least two or three who were capable of comprehending the relations of slavery to the war and of the war to slavery, and that the Christian sentiment of America in hostility to slavery, found a fit expression in the hearing of European Christendom. Dr. Baird, it is true, spoke very much as if he were still Secretary of the Southern Aid Society, or were expecting to resume that post after the war. He told a European assembly—who could not be presumed to be familiar with the instrument—that "in the states where it at present existed, slavery was *guaranteed by the Constitution*, and was therefore *inviolate!*"—that for the Government to declare the abolition of slavery as a war-measure, "would be contrary to the Constitution;" and that "if they [the United States] could not regain the Southern states, they must make peace, and do the best they could with them!" We follow the report of *The London Patriot*, which wears the appearance of accuracy; but we hope that Dr. Baird, on his return, will be able to explain away remarks which, if made in New York, would stamp their author with secession proclivities.

Happily for the credit of American Christianity and the honor of the Constitution of the United States, there were others in the Alliance, to vindicate both from the reproach of "guaranteeing" slavery. According to *The Patriot*,

"Rev. Dr. M. P. Squier was introduced as having been sent from Geneva in the state of New York, and a letter of salutation from his church to the brethren in 'Geneva of the Old World' was read. Dr. Squier confined his paper to a consideration of the present aspect of political affairs in America, which he attributed to the institution of slavery.

"At the conclusion of his address, Dr. Urwick of Dublin expressed his satisfaction with the decided tone of the speaker on the question of slavery, and proposed a resolution that the paper should be printed forthwith and circulated throughout the world.'

"The proposal gave rise to some discussion as to the inconvenience which would arise in taking a step of this kind without consultation with the General Committee of the Alliance, whose exclusive province it is to decide upon the publication of the papers laid before the Conference; and at the suggestion of the President, M. Naville, the resolution was withdrawn, and the subject referred to the General Committee.

A paper subsequently read by Rev. Mr. Kerr of Illinois, in which he spoke out still more strongly on the question of slavery, called up Sir Culling Eardley to state the relief he had experienced at hearing the American Church thus declare itself, and to suggest that a meeting of English and Americans should be held to consult upon the form of a resolution, to be submitted to the consideration of the General Committee, embodying the feelings of sympathy of the Alliance toward America in the present crisis of her history."

At a subsequent meeting held in accordance with this suggestion, the following resolution was adopted:

"The Conference of Evangelical Christians, assembled at Geneva from various countries, desires hereby to convey to their brethren of the United States of America an expression of deep sympathy under the sad and terrible crisis in which they now are placed; they would unite in earnest and persevering prayer that this calamity may be overruled by God to the furtherance of the interests of humanity, of the cause of freedom, and of our common Christianity. Impressed with the conviction *that the origin of this war is to be traced to slavery, the Conference would entreat Almighty God to dispose the hearts of his own people in America to use the means dictated by wisdom and Christian principle for the speedy and complete suppression of a system alike opposed to the spirit of the Gospel and to the peace, prosperity, and progress of that great people.* And whereas our brethren of the United States have appointed Thursday, the 26th inst., as a day of special humiliation and prayer, this Conference earnestly invites their fellow-Christians of various countries to unite with the brethren there before the Throne of Grace in humiliation and prayer, remembering the words of Scripture: 'If one member suffer, all the members suffer with it.'"

We are grateful for this utterance, and that American Christianity has been in a measure redeemed from the reproach which apologists for slavery have heretofore brought upon it in Europe. It was worth a voyage across the Atlantic for Dr. Squier and Mr. Kerr, to accomplish thus much.

If *The Christian Mirror* of Maine, in copying contributions from *The Independent*, should in future find it convenient to credit them to their proper source, we will not take offense.

Western Indians Loyal.—Commissioner Dale of the Indian Bureau has just visited the Western Indians, and finds them generally friendly; and it is now said that most of the Southern tribes will probably remain neutral if not loyal.

A GOOD OFFER.

Let Every One Read It with His Own Eyes

EMPLOYMENT FOR HARD TIMES.

EVERY subscriber to *The Independent* who, in renewing his subscription for another year, shall inclose the name of one or more new subscribers (with the money) will be allowed *One Dollar Each* for every new subscriber. Thus, $20 sent by any present subscriber will pay for eighteen new subscriptions, and will renew the subscription of the person sending this amount. Our old friends who, as the year is now drawing toward its close, are on the point of renewing their subscriptions, will find this offer exceedingly to their advantage. If any such are out of employment, they will find profitable occupation, in this way, by procuring subscribers to *The Independent*. Others, who are beyond the necessity of acting from this motive, may find a stimulus in aiding a newspaper whose sole aim is to aid the Good Cause.

Among the various kinds of correspondence received at our office, literary and otherwise, letters of the following character are just now the best:

NORWICH, Ct., Oct. 1st.

TO THE PUBLISHER OF THE INDEPENDENT:

Having noticed your liberal offer to old subscribers, on their making efforts to get new ones, I accordingly send you *my name and thirty others*, and inclosed you will find a check for thirty-two dollars, for thirty-one copies of *The Independent* from October 1, 1861.

Yours, R. M. H——.

SHEBOYGAN FALLS, Wis.

TO J. H. RICHARDS, ESQ:

DEAR SIR: I renew my subscription for *The Independent*, and send you the names of six new subscribers, for which I inclose eight dollars.

Truly yours, S. T. J——.

WELLAND COUNTY, Canada West.

SIR: You say in your paper that you will allow any old subscriber, on renewing his own subscription, one dollar each for all the names of new subscribers he will send you, accompanied with the money. As I wish to aid you to a wide circulation of your newspaper, I give to subscribers the benefit of the commission, and inclosed I send you thirteen dollars, renewing my wife's subscription, and sending you eleven new names, wishing you to send to each of their addresses one copy of *The Independent* one year.

Respectfully, J. B——.

SOUTH HERO, Vt., Oct. 3, 1861.

J. H. RICHARDS, Publisher:

DEAR SIR: Inclosed I send you five dollars for *The Independent*:—two, to renew my subscription; and three dollars for three new subscribers whose names and addresses I send you herewith. B. L——.

NOTICES.

The Semi-Annual Meeting of the Plymouth Rock Conference will be held at Kirtland on the fourth Tuesday (22d) of October, at 2 o'clock P.M. Sermon Tuesday afternoon by Rev. P. Terry—"Contest between the conscience and the heart." Tuesday evening by Rev. F. L. Arnold—"Christ as King." Wednesday P.M., Rev. J. M. Fraser, before communion. By order of Conference. AMOS DRESSER, Clerk.

West Williamsfield, Ohio, Sept. 27, 1861.

Annual Meeting of the American Missionary Association.

The Annual Meeting of the American Missionary Association, will be held at Norwich, Ct., commencing Wednesday, Oct. 23d, at 3 P.M., in the Broadway church, Rev. J. P. Gulliver, pastor. The official reports will be presented Wednesday P.M. The annual sermon will be preached in the evening by Rev. C. B. Boynton, D.D., of Cincinnati, and the usual exercises on such occasions will be had Thursday, during the day.

Several addresses may be expected, Thursday evening, from gentlemen from different parts of the country, missionaries, and others.

The Committee of Arrangements at Norwich are Elisha Edwards, Dan Huntington, S. Higgins, Othniel Gager, and Moses Pierce, who will provide accomodations for friends from abroad. G. WHIPPLE and S. S. JOCELYN, Secretaries.

The Semi-Annual Meeting of the American Oriental Society will be held in New York, in the Council-Room of the University of the City of New York, University place, on Wednesday, the 16th of October, commencing at 3 o'clock P.M.

The Semi-Annual Meeting of the Newark Congregational Association will be held on Tuesday, Oct. 15th, commencing at 10 A.M., at Orange, New Jersey. The 8 30 A.M. train from New York on the Morris and Essex Railroad, will arrive at the North Orange station in time for the meeting.

GEORGE B. BACON, Scribe.

MARRIED.

MESSMORE—FERGUSON. On Tuesday evening, Oct. 1, 1861, at the Washington-square M. E. church, by the Rev. H. Mattison, Rev. J. F. Messmore of Galt, Canada West, to Jeanie E., daughter of T. M. Ferguson, Esq., of this city.

ROGERS—LOSEE—On the 20th inst., at Buffalo, N. Y., by Rev. R. D. Marshall, J. A. Rogers, M.D., of Hillhouse, Ohio, to Miss Maria Losee of Clifton Park, N. Y.

HOWE—GATES—Monson, Mass., Sept. 23d, by Rev. T. G. Colton, Rev. E. Frank Howe of South Canaan, Ct., to Frances F. Gates of Monson.

LYNDE—TROWBRIDGE—In Detroit, on the 2d inst., by Rev. Mr. Hogarth, Mr. Martius T. Lynde of Brooklyn, N. Y., to Miss Elizabeth, daughter of John Trowbridge, Esq., of the former place.

DIED.

WATERMAN—On the 10th day of June, 1861, at Dumont Place, Hillsborough, Somerset co., N. J., the residence of his son, Wm. Dwight Waterman, Mr. William Waterman, aged 84 years.

In the latter part of the last century and the beginning of the present one, the deceased was extensively engaged in business as a merchant at Salisbury Meeting-House in Herkimer county, (then Montgomery,) N. Y. He was one of the veterans of the war of 1812, and took his first lessons as a soldier under General Scott. Though long retired from active life, his interest in events around him continued unabated; his faculties in vigor, and his memory of the long and late past equally critical. To the last of his life he was thoroughly posted on current transactions, manifested most lively interest in the existing condition of the country, and was a devoted friend of the Constitution as it is, and opposed to compromises as the historic plagues of the country. He was widely known in New York state, where the most active portion of his business life was spent. Few of his contemporaries there survive him—those who do will find in this memento a monition to be themselves prepared for death. Mr. Waterman, though not a member of the visible church, had for years been a daily reader of his Bible, and his friends have hope in his death.

BROWN—At Rochton, Winnebago county, Ill., on the 29th ult., John Brown, aged 65 years.

PARSONS—On Friday, 13th inst., at Rochester, N. Y., at the residence of his brother in law, Mr. Jas. Wentworth, of consumption, Joseph Hill Parsons in the 46th year of his age—second son of James and Elizabeth Parsons of Riga, and brother of Thomas, Shadeach and William Parsons of Rochester.

BOODY—At Brooklyn on the 27th ult., Caroline Kent, only daughter of Hon. Henry H. Boody, aged eleven years and three months.

RICHARDS—In New Haven, Ct., Oct. 3d, after five weeks' sickness, Mrs. Clarissa L. Richards, widow of Rev. William Richards, missionary to the Sandwich Islands.

LONGLEY—At Washington Mass., Sept. 20th, of dysentery, Henry Ashley, son of Rev. M. M. and M. R. Langley, aged 21 months.

NORTHROP—At Saxonville, Mass., October 3d, very suddenly, of diphtheria, Ella C Northrop, eldest daughter of Rev. B. G. Northrop.

BUSINESS NOTICES.

MORTON'S Celebrated Gold Pens.

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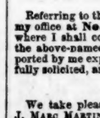

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SC

Family Reading.

DIRGE FOR A CHILD.

BY REV. J. E. RANKIN.

I.

Let the angels take her!
In God's acre,
Dust to dust,
Can we thus forsake her?
Ay, we must! we must!
Here no sound will wake her;
Here we lay God's trust.

II.

Here's the blossom tender!
Earth, defend her;
Gentle rest
On thy bosom lend her;
Warm, and finger-prest,
Mine no more will send her
Slumbers soft and blest.

III.

This is ours no longer!
Death is stronger
Than our love:
Will the stranger wrong her?
Her? why, she's above,
Where God's seraphs throng her:
She, our household dove?

IV.

'Tis our home's undoing,
Oh! the ruin!
Yet, we're dumb;
For we see her wooing
Thither us to come;
Still, our loss accruing,
Greater is the sum!

V.

Back to her Creator,
Is it greater
That she go,
To the joys that wait her,
Than God's gift? Ah no!
Peace! a little later,
We shall see it so.

A LESSON FROM BYRON.

God makes the wrath of man praise him. He who despises his law soon becomes an example of the miserable results of disobedience, and thus teaches an admonitory lesson. The life of Byron affords a striking illustration of these truths.

His career, it is well known, was one of sin. He was wayward as a child, debauched as a youth, and dissipated as a man. He seemed to sin without shame, and to take a morbid delight in giving publicity to his vices. He was an infidel and a blasphemer. He cherished a sort of pantheistic belief in God, but doubted the immortality of the soul, and could see no need of a Savior. He seemed to feel that there was something sublime in standing aloof from Christianity, and treating it as trivial. He scoffed at revelation, and dared make the angels of heaven the *personnel* of a farce. He made a human skull the wine-cup of his youthful orgies; and, in contempt of Christian burial, he had the remains of his friend Shelley burned amid bacchanal revelry. He was false to his wife. He brought ruin upon an unfortunate girl whom his poetry had infatuated, and made public the affair by alluding to his illegitimate offspring in a poem. In disposition he was sullen, anti-social, and revengeful. His own description of the character of Lara and of Conrad the Corsair has been applied to him, and, in many respects, not inappropriately.

Such was Byron. He possessed some excellent and redeeming qualities, but they were exceptional. What, asks the reader, could have been the sober reflections of such a man?

We have his own testimony, and, as might be expected, it is a gloomy one. Many of the dreariest passages of Childe Harold and of Manfred are but reflections of his own feelings. His miscellaneous poems and private letters abound in the most cheerless allusions to himself. In the midst of his unparalleled literary career we find him declaring that the number of the happy days of his life had not reached a dozen, and that he feared they would never reach that number. After penning his sublime passages on Lake Leman, familiar to the readers of Childe Harold, he writes in his journal: "Neither the music of the shepherd, the clashing of the avalanche, nor the torrent, the mountain, the glacier, the forest, nor the cloud, have for one moment lightened the weight upon my heart, nor enabled me to lose my own wretched identity, in the majesty, and the power, and the glory, around, above, and beneath me." "I have often wished for insanity," he said on one occasion, "for anything to quell memory—the never-dying worm that feeds on my heart." And in like manner sings his muse:

> "What exile from himself can flee?
> To zones though more and more remote,
> Still, still pursues, where'er I be,
> The blight of life—the demon Thought"

The poem of Byron entitled "To Augusta," is illustrative. It is a frank *exposé* of his private feelings, and the Augusta for whom it was written, and to whom it is inscribed, was his own sister. Its spirit is exhibited in the following extract:

> "A strange doom is thy father's son, and past
> Recalling, as it lies beyond redress;
> Reversed for him our grandsire's* fate of yore—
> He had no rest at sea, nor I on shore.
>
> "If my inheritance of storms hath been
> In other elements, and on the rocks
> Of perils, overlooked or unforeseen,
> I have sustained my share of worldly shocks.
> The fault was mine; nor do I seek to screen
> My errors with defensive paradox;
> I have been cunning in my overthrow,
> The careful pilot of my proper woe.
>
> "Mine were my faults, and mine be their reward,
> My whole life was a contest since the day
> That gave me being, gave me that which marred
> The gift—a fate, or will, that walked astray,
> And I at times have found the struggle hard,
> And thought of throwing off my bonds of clay;
> But now I fain would for a time survive,
> If but to see what next can well arrive."

Thoughts bitter and suicidal. Tortured, indeed, must have been the mind that entertained them. But what more cheerful sentiments could be expected of one whose reflections, according to his own confession, afforded him "no prospect here or hereafter," and who, as he himself acknowledged, was "a Prometheus, with all the vultures of a guilty conscience let loose upon his soul?"

The moral of such a life would be evident had it not already been foreshadowed. Who would wish to imitate such a character, and at last

> "Sit brooding in the ruins of a life,
> Nightmare of youth, and specter of himself?"

H. BUTTERWORTH.

* Admiral Byron He never made a voyage without a tempest.

THE GRASS-GROWN PATH.

An African missionary from Liberia once related the following incident:

The people of Liberia, if Christians, build for themselves little temples or retreats in the shade of their gardens, for retirement and prayer. Almost every house belonging to a Christian professor is distinguished in this way. Here, at morning, at noon, in the intervals of business, and at night in the cool hours, the earnest Christian repairs for at least a brief communion with his Master, and to find refreshment and strength for duty.

On one occasion a number of women, sisters in the church, met for a social visit. At length one entered, who was greeted by the hostess as somewhat of a stranger.

"Why, sister B——," she said, "we have not seen you at church for three or four weeks past!"

"No," replied the sister, "my children seem to tie me at home more and more. I am always unable to get ready in season."

"Ah, sister," replied her neighbor, fixing on her a sad, searching eye, "I'm afraid your love is cold. I see you have not time to seek God at home, as well as to attend upon his house!"

"Why, how do you know that?" answered the other.

"Because the grass is grown up all over your path, sister. I saw it to-day as I passed your garden-house, and then I knew you had forgotten to pray!"

This silent witness could not be gainsayed, and the guilty woman, confessing her coldness and neglect, promised to renew her former intimate communion with her Savior.

Think you, Christian, that it is thus evident to your friends when the grass grows upon the path between you and God, which you ought to tread daily, but have neglected? Do not doubt it.

When you are very ready to talk and have much to say of the season's fashions, and your newest furniture and dresses; when you can fill the hours with the review of your neighbor's faults and follies, but are silent on every topic relating to your Savior and the spiritual interests of others—this to an eye that can discern it, is a token that the grass is grown over your path. When your pastor finds he preaches you to sleep every Sabbath morning, who were full of wide-awake interest to his feeblest sermon last spring, he silently suspects that your path is grass-grown.

When your children find you ready and harsh with rebuke, unfaithful to your promises, testy and full of intemperate authority, they can testify that the grass covers your path; they *know* that you only read the Bible on Sundays, that you have given up family worship, and that the only voice of prayer they have any witness of, is the hasty grace at meals. When your clerks see you crabbed and grasping, the poor find you hard and unmerciful, the struggling find you selfish and worldly-wise, and each goes his way, saying, "Pretty Christian!" does not your conscience point you to the hidden, neglected path?

Believe it, backsliding professor; not only God and angels, but friends and neighbors, whether old or young, can readily tell when you neglect, or when you are treading daily faithful steps to the closet of fervent prayer; then you carry heaven about in your words and aspect. Oh, take down again your closed Bible; pray that its dull pages may be illuminated, its lifeless story vivified. Persevere; and "then *shall* you know if you *follow on* to know the Lord." Place your wandering feet once more in the path of prayer, and with steady perseverance tread down the weeds that have hidden it. The invitation is ready: "Return unto me, and I will return unto you, saith the Lord." Most of all, remember that while you are neglecting duty, hundreds are passing you daily, who witness no works in you which glorify your Father, but only the constant reproach of your grass-grown path.

GRAHAM.

THE DEATH OF SUMMER.

What splendor crowns the landscape, for the hills
That circle round the quiet vale are robed
As for a festival. The maple weaves
Her scarlet foliage with the burnished brown
And golden yellow of the mountain oak
And forest elm; with these the hemlock braids
Her delicate green, and o'er the gray old crags
That glass themselves in the still river, hangs
The crimson sumach like a flag that droops
From moldering towers. All tints and colors blend
In one vast scene of wild magnificence,
As if the transient glory of setting suns
Were painted on the everlasting hills.

But there is sadness even here. The wind
That sings so sadly through the grasses sere
Of the brown field, and by the rushy pool
Where the lone plover whistles, hymns the death
Of laughing Summer, and the grim approach
Of Winter, when the streams shall cease their song,
And all these golden forests shall bewail
Their gorgeous livery smitten by the blast.
Thus when the streets of some metropolis
Are thronged with beauty and with youth and age,
While shouts and trumpets hail the country's pride—
A hero flushed with vict'ry,—then a voice,
A faint voice, whispers to the pensive ear,
"Beholdest thou these multitudes that press
Upon each other's heels? the years shall come
When they shall all be dust; they all must die!"

Beautiful Summer, queen of flowers! thy death
Is royal, for the forests seem ablaze
To light thy funeral, and the fluting winds
Their sweetest requiem sing for thee! like kings
And queens of olden time, who grandly died
Upon the wreck of burning palaces,
Thy reign expires amid the pomp of flames.

S. G. W. B.

RECEIVING GOD'S PROMISES.

How munificent are the promises of God's holy Word! Our heavenly Father dispenses his gifts with no sparing hand. He gives, like the Infinite Benefactor that he is, bounteously. No selfish reserves, no parsimonious limitations, no ungenerous scruples, are known to him.

And his gifts are free to all. God is not a respecter of persons. He has spread with a regal hand a glorious banquet, and *whoever will* may partake. The rich and poor, bond and free, wise and foolish, learned and ignorant, mighty and weak, all stand upon the same platform, divested in the sight of infinite love of every exterior endowment, at equal liberty to appropriate and enjoy.

But these assurances of love and benefaction are not unconditional. Our all-wise Parent throws not his pearls before swine, who, sensual and unappreciative, may trample them under their feet, and turn again to rend the heart of supreme goodness with selfish murmurings and ungrateful reproaches. Every promise has its corresponding condition, expressed or implied. Notice: "*Trust in the Lord and do good, so* shalt thou dwell in the land and verily thou shalt be fed." "No good thing will he withhold from *them that walk uprightly.*" "*They that trust in the Lord* shall be as Mount Zion, which cannot be removed, but abideth for ever." "In all thy ways *acknowledge him*, and he shall direct thy paths." "*Come unto me* all ye that labor and are heavy laden, and I will give you rest. *Take my yoke upon you, and learn of me*; for I am meek and lowly in heart; and ye shall find rest unto your souls." "If we *confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We might go through the whole Bible and find this fact verified. We must place ourselves in position to receive the promises, or they can never be ours. Those who come to the banquet must take pains to put on the required garment. Therefore we find that while every blessing, temporal and spiritual, is freely offered by God to his children, something on our part must be done before they can with equal freedom be received and enjoyed. All things valuable have their price. Can we expect the rich blessings of divine love to be flung out to an unheeding soul, and forced upon his acceptance whether he will or no? God says, Come and take. If we do not make the forward movement, if we do not venture near and stretch forth the hand, can we reasonably expect to possess? God says, "Open thy mouth wide and I will fill it." Will even omnipotence fill the mouth that is perversely closed?

How foolish then and wicked, how unnecessary and inconsistent, are the complaints so often made by faithless and desponding Christians of the insufficiency of God's promises. We know that God is true, say they, and that his promises are exceeding precious to those who enjoy them, but *we* do not seem to get the fullness of them. They are fulfilled in the experience of others, but not in ours. Why not, faithless ones? Is the fault in God? No, never. Be his sacred name and honor for ever spotless. "Heaven and earth shall pass away, but his words shall not pass away." The fault is all in you. You will not take what God offers to you. He holds out to you complete salvation from sin through the all-sufficient merits of a crucified Redeemer. Yet all the days of your weary life you go creeping along with a faltering step and head bowed down like a bulrush, because of the sins of your youth or the oft-repeated transgressions of riper age, repeating evermore that refrain of a forlorn hope—"Oh wretched man that I am! who shall deliver me from the body of this death?" Look up, fainting soul! Christ *has* delivered you. He has paid the penalty of those sins of yours. He has purchased your redemption. He holds out to you your manumission papers. You might at least take and thank him for them. Foolish one! Throw off your garments of mourning and array yourself in the habiliments of praise. Plant your ransomed foot upon the solid rock, lift up your head, and let the songs of thanksgiving and love burst forth from your rejoicing heart.

Christ has offered us the key to his Father's vast bank of blessings in this wise. He says, "If ye abide in me, and my words abide in you, ye shall *ask what ye will* and it shall be done unto you." And yet the unbelieving child of God (oh, contradictory expression—*unbelieving child*) goes drooping and languishing for want of spiritual nutriment and vitality, and wonders all the while at the fruitlessness of his prayers and the inefficacy of his desires. In his heart he almost charges God with partiality in that he bestows the gifts and graces of the Spirit so richly upon some, while his own poor soul is fearfully lean and barren. Arise, erring one, bestir yourself; comply with the sweet and simple requisition of the Gospel, and you too shall have a feast of fat things and shall flourish in the courts of our God. *Abide in Christ*, and all things are yours. *All things*—"the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." What can be more full? What can be more glorious? Here we are drawn up into the very fountain-head of all possessions, all good, all happiness. In God, who is the originator and owner of the universe, we inherit earth and heaven. Oh, let us be ashamed and weep for that unbelief which so grieves and dishonors infinite love, and do the little he requires with all our heart and soul and mind and strength.

In these times of peril and perplexity, how many of God's children are cast down and sorrowing. When Hezekiah, King of Judah, had made every warlike preparation for the reception of Sennacherib and the hosts of Assyria, he called the people together and "spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him: for *there be more with us than with him. With them is an arm of flesh, but with us is the Lord* our God, to help us and to fight our battles. And the people *rested* themselves upon the words of Hezekiah, King of Judah." Why may we not *rest* upon the comfortable assurances of God's own Word? Surely if our God had expired; if his all extending providence had for ever closed, we might well despond. But God lives—yea, it is his all-wise hand which has brought about this very crisis in our affairs, while his encouraging voice is uttering this cheering declaration: "All things shall work together for good to them that love God." Here we stake our hope. Is the condition here indicated complied with? Can we say from our inmost soul as David did, "I love the Lord?" Then we have no occasion for fear, for inward disturbance, for the minutest shadow of distrust or apprehension. Our souls may rest in peace. We may go about our daily avocations with delightful, comforting confidence in God, that he will be our refuge and our strength, a very present help in time of trouble; chanting to the measure of our soul's content and joy, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

Personal suffering can never dismay the believer; for listen, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The prospect of actual want will not alarm; for "there *is no want* to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." Do we tremble at the bloody waves of conflict and hate beating and surging about us? Let us remember that this conflict is a struggle of principles—a warring of truth against error, of right against wrong, of justice and liberty against iniquity and oppression. Do we question which shall win? Let us see to it that we are on the side of God—feeling, thinking, acting with him, and we shall be sure to triumph, for

> "He *always* wins who sides with God;
> To him no chance is lost."

Now, fellow-Christians, in view of the general prostration of worldly interests, under personal losses and privations, even in the midst of the most diabolical war that was ever waged upon the face of the earth, have we any room for doubt or terror? In only one direction. If we fail to comply with the conditions on which God's promises of aid and blessing rest, they are in no measure ours. We must *trust* if we would have peace; we must *believe* if we would rejoice; we must *ask* in order to receive; we must *take* and *eat* if we would be satisfied; we must enter into the secret place of the Most High and *dwell there*, if we would triumph over every danger and every foe. Jesus said to his disciples, when about to perform a great miracle, "Believe only." So we have only to believe, and security, peace, love, joy, strength, salvation, and abundance of all things in this world and the next, are ours. "Lord, increase our faith!"

H. E. B.

A SABBATH IN CAMP.

BY A SOLDIER.

Perhaps few of the many thousand readers of *The Independent* have ever spent a Sabbath in camp, or witnessed divine service in a military encampment. Would that such could have occupied a seat with me on an empty cracker-box in Camp Good Hope last Sabbath, and listened to the words of truth as they fell from the lips of Chaplain Boole. And first let me premise that Camp Good Hope is the camp of the 5th Regiment of the Excelsior Brigade of U. S. Volunteers, and that it is situated on a beautiful plot of ground about a quarter of a mile beyond what is known as Good Hope village—said village being composed of a tavern, a blacksmith's shop, and several houses. It is just within the bounds of the District of Columbia, and upon the road to Upper Marlboro. From the parade ground a most beautiful view of the Federal city is obtained—its buildings glistening in the morning sun; while the unfinished dome of the Capitol looms up like some huge beacon placed as a landmark to the stranger traveler.

It is the Sabbath in Camp Good Hope, and at the roll of the drum, from the various streets of the camp, the men are seen wending their way toward the hospital tent, which Assistant-Surgeon Calhoun has had pitched in a shady nook, at the edge of a steep bluff, at the bottom of which, some twenty-five feet below, runs a little bubbling brook. There is no one very sick in hospital, so the exercises will not disturb them. In front of the tent is a small table, on which are spread the Stars and Stripes. Upon the table is a drum, on which lies the sacred volume, and several copies of the Army Hymn-book, furnished by the Young Men's Christian Association.

And now look at the congregation as they are assembled. In the doors of the hospital and dispensary tents, on a neighboring fence, on boxes and stools, and various improvised seats, are seated the more fortunate ones, while behind them the larger portion of the audience stand. The majority, of course, are privates, but amidst them you might notice the "U. S." on the cap of some staff officer, or the shoulder-straps marking the different grades of line officers. A few paces from them marches the sentinel with loaded musket, the bayonet and well-brightened barrel of his rifled musket glistening in the sun. And now the chaplain appears. He is in full uniform. A cleanly shaven, well-formed man—a Methodist of the New York East Conference—who has entered the service upon principle; and having heretofore fought slavery with all his talent in the pulpit and in civil life, now takes up a sword in the army of the North. Chaplain Boole's heart is in the cause, and he does his whole duty.

In a deep bass voice he gives out the familiar hymn commencing—

> "Am I a soldier of the cross?"

A soldier starts the tune, the whole congregation joining in. And now the chaplain's voice is raised in prayer. Every head is uncovered and reverently bowed, while God's blessing is invoked on our cause and the noble army of which we are proud to form a part. A chapter of Scripture is read, another hymn is sung, and the sermon is commenced; and while, in simple terms, adapted to the understanding of all, is being explained the way of salvation, and the men are invited to enlist in the army of the Lord under our great Captain, Jesus Christ, let us take a look at the congregation again. Do those men look frightened, or anxious, or even uneasy? No one would say so; yet each of them has his knapsack packed, two days' rations in his haversack, and has received orders to hold himself in readiness to march at the tap of the drum.

Each one of these men knows that our pickets were fired at last night, and that before another Sabbath he may meet in the shock of battle the best trained of the rebel forces. And even while we look, a band of horsemen gallop up, and there is a stir in that audience, for a company is ordered off on scouting duty they know not where. Yet the men hardly notice it. The service proceeds quietly, and the sermon ends with an apt reference to the impending battle, and the duty of the men to themselves, their country, and their God. The exercises of the morning are closed with that army hymn of Dr. Holmes—

> "O Lord of Hosts! Almighty King!"

It is a noble hymn, and as it is sung to the grand old tune "Old Hundred," each man seems to feel the spirit of that line of the second verse—

> "To die for her is serving thee,"

and to be willing to fall, if fall he must, most cheerfully in the sacred cause of Liberty.

Such is a short pen-and-ink sketch of a camp church-service, as seen in Camp Good Hope, in one of the regiments of that most wickedly maligned and misrepresented brigade, which, five regiments strong, left camp at the call of danger to the Federal city in advance of all other brigades or regiments, and without any of the parade or show and blowing of trumpets that have characterized the recent departure of more tardy regiments.

But let me sketch briefly another Sabbath camp-scene. It is the camp of the 1st Regiment of this same brigade—Camp McClellan, it is called, in honor of our gallant commander, who dares to respect the Sabbath, and to order that both man and beast, in his command, shall enjoy the rest which a Sabbath should bring. The camp is on the side of a hill, and across the road from it stands a neat brick chapel, the property of the African Methodist Episcopal church, and built on that spot for the accommodation of the slaves in Maryland, who could not enjoy the same religious privileges in that state as they could in the District. But no religious service is held in that little chapel now; its walls echo to the tread of armed men, for stern military necessity has converted the house of God into a quartermaster's store-house. But adjoining this chapel is an orchard, under the sheltering shade of which are gathered the congregation of the despised race. There they sing the songs of Zion, and worship the God alike both of the white and the black. I met their pastor a few days since—a tall, spare man—a light mulatto, habited in clerical black, with the distinguishing white neckcloth. He was sitting under a tree, deeply engaged in reading a copy of *The Independent*. He rose at once, on my salutation, and pleased me by his frank yet modest replies to my many minute inquiries. He is by birth a South Carolinian, and proudly traces back his ancestry to the Huguenots. I had no need to ask him further particulars. I could guess the story. I have since learned that the most prominent members of his church, at the approach of the Union troops, *were sold*—how that word "sold" grates on a man's ear who sees slavery for the first time!—by their secession masters to the far South. It is a strange fact that all the negroes are Union men, notwithstanding that all the wrongs they have suffered and endured have been under the protection of the very Union which their secession masters would now rend to pieces. Strange that a patriot heart should beat beneath a black skin, while the fair Caucasian dem heaves to the pulsation of the blood of "treason most foul."

CRDMA.

IN MEMORIAM.

Sweet words—I asked not whence they came,
I only felt them mine;
And yet my lips shall never touch
This rosy, precious wine.
Not thine to give, not mine to keep:
So hast thou willed—then wherefore weep?

Sweet words—but truest, kindest love
Had left them still unsaid;
The hand that bound Love's bleeding wound
Struck Hope, pale watcher, dead.
Alas, that hearts should sometimes thrill
With memories stronger than their will.

Sweet words—they came one cruel morn;
The next—the marriage bell—
Forgive me, if I wildly wished
It might have been thy knell.
Then could my grief have made its moan,
And death had kept thee still my own.

Sweet words—they did not come too late
To break this doubtful dream;
Yet when the stone was rolled away,
Where was the golden gleam?
That empty path so dark has grown,
I shrink to tread its gloom alone.

Sweet words—I did not know how sweet
Until, as days wore on,
I felt the brightness of my life
Was clouded, darkened, gone.
If *thou* dost yet some memories keep,
So didst thou will—then wherefore weep?

E. M. O.

HINTS TO CHURCH USHERS.

BY A SCOTCHMAN.

The kindly and necessary hints on good manners in church in *The Independent* of week before last are much called for, and we hope will be beneficial to all whom they may concern. And yet, we have an impression, gained by a keen observation of church ushers, that as a class they are not the sole conservators of the good manners of the community. Therefore we desire, kindly and respectfully, to state the result of our observation of the good manners of church ushers, in the shape of a few questions addressed to church ushers:

Does an usher not manifest a good deal of "Old Adam" and "Auld Nick" when he leaves a poor wan, sickly creature standing at the door, while he conducts to an eligible seat the bouncing, red-cheeked damsel?

Is the usher a *true* gentleman who will keep hoary and tottering old age waiting for a seat, while youth and vigor, especially if well-dressed, are politely if not obsequiously bowed into good seats?

Is an usher really well-bred who, when he sees two women waiting for a seat, the one "homely" in appearance and dressed in calico, the other pretty and robed in satin, with a whole fruit and vegetable garden on her head, will single out the latter and parade her to a first-rate seat, whilst the former is left standing to smart under the vulgarity thus manifested?

Does an usher not manifest the quintessence of selfishness, who, Sabbath after Sabbath, in a crowded church too, retains seats for his own cronies, who never contribute a dime toward the support of the Gospel, while strangers from all the region round about are allowed the privilege of standing or of being crowded into back seats?

Will a really well-bred usher disturb the devotions of perhaps a hundred worshipers at the time of prayer simply to give a good seat to some lazy crony or some dashing female acquaintance, instead of letting them wait until the close of prayer?

We have seen church ushers depart from the rules of true politeness in all these things, and we too have thought "meanness is meaner, selfishness more selfish, and impoliteness more inexcusable," when manifested by church ushers than by church-goers.

A KEEN OBSERVER OF CHURCH USHERS.

FAITH.

In one of the Sabbath-schools in the city of New Haven—a school composed of destitute and vagrant children, gathered from the streets and vicious haunts, was a little blind boy. Wretched and miserable, with none to care for him, she who was soon to be his teacher and best earthly friend, had found him wandering about, his steps directed only by vague sounds and the chance guidance of other wanderers. Taking him by the hand, she led him to her home, washed him, clothed and fed him, and, on the coming day, took him with her to the Sabbath-school. He proved a gentle, docile boy—affectionate, earnest, and singularly honest. One day as his teacher was talking to him in soft tones of Christ, telling him of his great goodness and love, of his care for the poor and hungry and outcast, of his taking little children in his arms and sweetly blessing them, and especially of his opening the eyes of the blind, so that they could behold the sun and moon and stars, and see the green fields and bright flowers and blue sky, and drink in the glad light of day, with a radiant illumination of soul he exclaimed, "*I wish Jesus were on earth now!*" "And why?" said his teacher. "*Because then I would go to Jesus and get my eyes opened.*" Unhappy child! Shut out from all this wealth of beauty that floods the earth and sky, and excluded from beholding the glory that waits upon the dawning and writes its golden tracery around the setting sun! Unhappy child! Yet ten thousand times happy child! For thine earth-blue eye, faith-illumined, shall one day behold what many a clearer-visioned one shall never see—the heavens opening, and the angels ascending and descending, and bright forms of kindred spirits bending over the battlements and beckoning thee thither. Ten thousand times happy child! Simple child-faith is this. God grant it to us all.

ANER.

Danger Signal.—The following intimation, says *The Aberdeen Herald*, was copied from a board at the entrance to a quarry near Buxburn station:

> "TAK NOTIS WHE
> N THE HORN BLO
> WE A BLAST WILL BE
> IN A MINIT."

THE FIRST NEW BOOTS.

Little Henry wanted a pair of boots more than anything else. But his mamma thought shoes would do for such small feet. He did not tease and cry, though he thought they would be *so* nice.

Many times during the long winter he would try on his older brother's. They made him look like "Puss in Boots," for they kept coming on and on until they almost reached his waist. Then he would take a cane and go clatter, clatter all around the room. He wished many times his feet just filled those *big* boots.

One day in early spring a pair of boots were given him. He was so glad he felt like giving three cheers for all the boot makers in the world. You can't guess how quickly he pulled off the old shoes, and tried on first one boot, then he pulled and pulled and tugged at the other boot, but it wouldn't come on. At last he knelt down and prayed, "Oh God, do please make my boot a little bigger, so I can get it on."

A lady heard the little boy's prayer, and repeated it to a kind gentleman, who called the next morning and invited little Henry to take a walk with him. Henry's mamma gave him his warm red mittens, put on his overcoat and cap, and they started off.

The gentleman took him to a large "boot and shoe store." Henry tried first one pair of boots, then another, until he found some that just fitted him. When little Henry had thanked the good gentleman, he took the old shoes and started for home.

The first thing Henry's mamma heard was the hall-door open and shut—then some great heavy steps. Why, who *can* that be? she thought. But what should enter but the new pair of boots!

"There, mamma!" said little Henry, "God did hear my prayer, for see! these are just big enough."

God has continued to answer that prayer. Every winter when the snow has come, and boys are ready to slide down hill on their sleds, Henry has a bran new pair of boots given him.

Oh children, your prayers are all heard, and he who notices the little sparrows when they fall, and even numbers the hairs of your heads, will answer. He has a crown all bright, a harp all tuned, awaiting the little ones who love and follow the Savior.

ESTHER WAINWRIGHT.

Selections.

SMALL SAVINGS.

A STORY FOR THE TIMES.

"I don't see how Holmes does it," said John Stetson, with a puzzled expression.

"Does what?" asked his wife, looking up from her sewing.

"Why, save so much money from his salary, to be sure."

"Then he does save, does he?"

"You know the half-acre lot adjoining his house?"

"Yes."

"Well, he has just bought it for a hundred dollars, and, what is more, paid for it out of money saved from his salary this year."

"How does his salary compare with yours?"

"He has only seven hundred dollars a year, while I have eight. Then our families are the same; each of us have two children."

"Yet I am afraid that you don't save near that amount."

"No, I guess not. The fact is, if I find myself square at the end of the year, I think myself lucky."

"And yet, John," said his wife, gravely, "it seems to me as if we ought to lay by something."

"It is easy enough to say that; but the question is, how are we going to do it? There's Mary's music lessons at ten dollars a quarter. That's the only way I can think of, and I shouldn't want to stop these."

"No, of course not; but isn't there any other way?"

"Not that I know of."

"Don't you think, John, the little incidental expenses cost more than you think for?"

"Such as what?"

"Cigars, ice-cream, oysters, the theater, and so on."

John Stetson winced a little.

"They are mere trifles," said he, carelessly. "A few cents each time. Pooh! they would make precious little difference at the end of the year."

"You know there's an old proverb—'Many a little makes a mickle.'"

"Pshaw! I hate proverbs. Besides, these little things are really of very little account. A man doesn't feel the sum he pays out, and if it didn't go in one way it would in another."

"How many cigars do you smoke daily?" pursued his wife.

"Three."

"And how much do you pay for them?"

"Four cents apiece."

"That would make twelve cents."

"And what's twelve cents?"

"Not much in itself; but multiplied by a larger number, it amounts to something."

"What are you driving at, wife?"

"I am going to make a proposition to you."

"I'm all attention."

"You say you don't mind a few cents a day."

"Of course not."

"Then I propose that a small box be obtained, with a slit in the lid, just like the children's tin savings' boxes, in short, only larger; and that for every cent you spend for cigars, ice-cream, theaters, or any such luxury, you deposit an equal sum in the box."

John Stetson laughed.

"I dare say," he remarked, "it would bring me out a perfect Croesus at the end of the year."

"Do you agree?" asked his wife, with some appearance of anxiety.

"Yes, I have no great objection, if you desire it, though I acknowledge it seems a little foolish and childish."

"Never mind about that. I have your promise, and we'll try the experiment one year. If it doesn't amount to enough to make it an object, then it will be time to give it up."

"You must take all the trouble of it. I can't engage to do anything about it, except to furnish the money when it is called for."

"That is all I shall require of you. But I shall expect you to give an account every night of all that you have disbursed in the ways I spoke of, and to be prepared with an equal amount of change for deposit."

"Very well, I'll try."

This conversation took place at the breakfast table. Having drained his second cup of coffee, John Stetson put on his overcoat and took his way to his place of business. I may as well mention in this connection that he was cashier of a bank, and as his duties occupied him only a few hours in the day, he was more likely, from the leisure which he enjoyed, to indulge in small expenses.

"My wife is an enthusiast," thought he, as he was walking down town. "However, her hobby won't cost much, so I might as well indulge her in it."

He stepped into a store and obtained his daily allowance of cigars.

Meanwhile Mrs. Stetson proceeded to the shop of a cabinet-maker.

"I want you," said she, "to make me a mahogany box, twelve inches long, the other dimensions being four inches each. In the center of the top is to be a slit, large enough to admit the largest silver coin."

"A money box," said the cabinet-maker.

"Yes."

"Pretty large for that, isn't it?"

"Rather," said Mrs. Stetson, smiling; "but better too large than too small."

John Stetson fell in with a companion in the afternoon, with whom he had a social chat. As they were walking leisurely along, they passed an oyster saloon.

Stetson was particularly fond of the bivalves, and he proposed that they should go in and take some.

To this his friend did not demur, and they accordingly entered. Two plates of oysters came to twenty-five cents. Besides this, they took a glass of ale each, which made twelve cents more. This brought the bill up to thirty-seven cents, which Stetson paid. Accordingly, adding to this twelve cents for cigars, he deposited forty-nine cents in his wife's hand that evening.

"I might as well make it fifty," said he, smiling.

"No," said she, "not a cent over. I want the savings to represent exactly what you spend on these little luxuries, and no more."

The next evening he had nothing to deposit except the usual amount for cigars.

"It won't mount up very fast at that rate," said he, triumphantly.

"Never mind," said his wife; "I don't want you to increase your expenditures on my account. I am inclined to think that they will not be often as small as this."

She was right.

The next day, being Wednesday, John Stetson brought home a couple of tickets for the theater. It was a benefit night, and he was anxious that his wife should go.

"Certainly," said she, "I shall be glad to go; but you remember our compact?"

"What?"

"How much did you pay for the tickets?"

"Fifty cents apiece."

"That will make a dollar. Please hand me that amount for our fund."

"Was the theater included?" said John, a little reluctantly.

"Certainly. That was expressly mentioned."

"Oh, well, then, so let it be. Here is a silver dollar."

The dollar was at once dropped into the box.

The next day, in passing a shop window, Stetson noticed some fine oranges.

"Just what Mary and the children would like," thought he. "I'll go and inquire the price."

They were four cents apiece. He bought half-a-dozen, at a cost of a quarter, which, with his cigar money, left him thirty-seven cents to deposit.

The succeeding day he spent nothing, except for cigars. On Saturday he stepped into a confectionery establishment with a friend, and had a lunch. This brought that day's account up to forty cents.

When his wife added up the daily sums, she found, to her own surprise even, that she had received from her husband two dollars and sixty-two cents. He would have been astonished to hear it, but she thought it best not to say anything about it. He would have alleged that it was a special case, as they did not go to the theater every week. This was true; but then something else was sure to come of equivalent cost, such as a ride or a concert.

So time slipped away. The necessity, according to the compact, of giving his wife as much as he spent for incidental expenses, no doubt contributed to check him somewhat, so that probably he did not spend more than two-thirds as much in this way as he had done before the agreement. Still he kept up the average of the first week.

We will now suppose the year to have glided by. John Stetson came into the sitting-room with a preoccupied air.

"What are you thinking about?" asked his wife.

"About the half-acre lot adjoining the one Holmes bought last year."

"Do you wish to purchase it?"

"Yes, I should like to; but of course I can't, not having the money."

"How much do they ask for it?"

"Holmes paid a hundred dollars for his. This is on some accounts preferable, and they hold it at one hundred and twenty-five dollars."

"Perhaps you could raise the money, John," said his wife, quietly.

"By borrowing. I shouldn't want to do that."

"You remember our fund?"

"Pshaw! That may possibly amount to thirty or forty dollars."

"Suppose we count it, as the year is up to-day?"

"Very well."

The box was opened, and husband and wife commenced counting. They soon reached and passed forty dollars.

"Bless my soul!" said John Stetson, "I had no idea there was so much."

What was his astonishment when the total proved to be one hundred and twenty-nine dollars and forty cents!

"You see you can buy the lot."

"But haven't you swelled the amount from your own allowance?" he asked, somewhat bewildered.

"Not by a cent; and don't you see, John, that if you had refrained from even half of the little expenses we spoke of, we might have had in the neighborhood of two hundred dollars?"

John Stetson did see it, and he determined that the lesson should be a serviceable one. The half-acre lot was bought, and now, at the end of five years, it was worth double what he paid for it. He has also laid aside two hundred dollars a year during this period, and all by *small savings*.

THE BEST MEDICINE.

Take the open air—
The more you take the better.
Follow nature's laws
To the very letter.

Let the doctors go
To the Bay of Biscay;
Let alone the gin,
The brandy, and the whisky,

Freely exercise—
Keep your spirits cheerful,
Let no dread of sickness
Make you ever fearful.

Eat the simplest food,
Drink the pure cold water,
Then you will be well,
Or at least you ought to.

RAISING THE DEAD.

The three miracles of raising from the dead have always been regarded as the mightiest outcomings of the power of Christ; and with justice. They are those at which unbelief is readiest to stumble, standing, as they do, in a yet more striking contrast than any of the others to all that experience has known. The line between health and sickness is not definitely fixed; the two conditions melt one into the other, and the transition from this to that is frequent. In like manner storms alternate with calms; the fiercest tempest allays itself at last, and Christ's word did but anticipate and effect in a moment what the very course of nature must have effected in the end. Even the transmutation from water to wine, and the multiplication of the bread, are not without their analogies, however remote; and thus, too, is it with most of the other miracles. But between being and the negation of being, the opposition is not relative, but absolute; between death and life a gulf lies, which nothing that nature lends helps us even in imagination to bridge over. These considerations sufficiently explain how it should come to pass that these raisings from the dead are signs more spoken against than any other among the mighty works which the Lord accomplished.

The present will be an apt moment for saying something concerning them, and the relations of difficulty in which they stand, if not to the other miracles, yet to one another. For they are not exactly the same miracles repeated three times over, but may be contemplated as in an ever ascending scale of difficulty, each a greater outcoming of the power of Christ than the preceding. For as the body of one freshly dead, from which life is but just departed, is very different from a mummy or a skeleton, so is it, though not in so great a degree, different from a corpse whence for some days the breath of life has fled. There is, so to speak, a fresh-trodden way between the body, and the soul which has just forsaken it and, according to that Jewish legend, which may rest on a very deep truth, lingers for a while and hovers near the tabernacle where it has dwelt so long, and to which it knows itself bound by links which even now have not been divided for ever. Even science itself has arrived at the conjecture that the last echoes of life ring in the body much longer than is commonly supposed; that for a while it is full of the reminiscences of life. Out of this we may explain how it so frequently comes to pass that all which marked the death-struggle passes presently away, and the true image of the departed, the image it may be of years long before, reappears in perfect calmness and in almost ideal beauty. Which things being so, we shall at once recognize in the quickening of him that had been four days dead, a yet mightier wonder than in the raising of the young man who was borne out to his burial; since that burial, according to Jewish custom, would have followed death by an interval, at most, of a single day; and again in *that* miracle a mightier outc

which stood on a beautiful forest-skirted slope of the "Old Dominion." This was the signal for the opening of his prayer-meeting, which is held every evening. The men gathered thick and fast, many of them with candle and hymn-book in hand. The chaplain called for a hymn. One of the "boys" gave one out. As the sweet and solemn harmony was wafted far and wide through the encampment, the attendance increased rapidly. As far as the eye could peer through the darkness, assisted by the light of a candle here and there, the gathering extended. *It was a much better attended prayer-meeting, there on foot, and amidst the shades and damps of a Virginia night, than we have seen for many a day in our snug, well-lighted lecture-rooms at the North.* There were fervent prayers, solemn and touching addresses, sweet hymns. We saw many of the officers present: and as we happened, toward the close of the hour, to look backward,—there, on the outskirts of the meeting, wrapped in his great-coat, *sat the colonel.—Tract Journal.*

REGULAR CADENCE IN MARCHING.

A *cadenced* step, that is, a step of uniform time and pace, is indispensably requisite in maneuvering troops. Suppose an army collected near an enemy; it is then necessary nicely to calculate distances, in order to combine marches for a simultaneous convergence of columns on the offensive point.

We may draw an illustration of the importance of cadence marching from what has already occurred in our army. It was the neglect of the cadence step that contributed to the disaster at Little Bethel, where two of our regiments fired into each other, because one arrived upon the ground unexpectedly in advance of the other, instead of arriving at the same time. They set out from different points—had to march different measurable distances. Had some attention been paid to the "cadence step," they might have arrived *at the same time*, or so nearly as to have avoided the first mistake of *that* day, which cost us, among other gallant spirits, Winthrop and Greble.

Again, on a dark night, some weeks ago, several thousand men passed very quietly through Georgetown; but, in their eagerness to be in the expected fray, the troops not in advance broke from the "cadence step" into double-quick. In consequence, all were soon in a confused huddle. Officers from the front rode back, and with much difficulty brought those pressing on their rear to understand the difficulty and danger of the position they were crowding into. A discharge of grape along that line would have made sad havoc.

Having thus presented some practical illustrations to establish the necessity of cadence marching, let us now refer you to the words of Colonel M'Murdo, a distinguished British officer, who, after an inspection of the Durham and Northumberland volunteers, held at Newcastle-on-Tyne, thus addressed the volunteers:

"I have noticed, and other general officers have noticed, that a great difference of cadence in the time of marching is perceptible with corps. Now, I cannot too strongly impress upon all these corps, and especially upon smaller corps, that have not the opportunity of meeting together for constant marching out, how necessary it is to have ore uniform cadence step. The reason is this—I have found as much as twenty paces a minute difference between the marching of corps. Now, just consider what twenty paces in a minute, and indeed much less, in accumulation is, that it would cause a difference in the marching of bodies of men of three miles and upwards—of three miles and a half in six hours, or half a day's march. Read the papers of to-day, and you will see in all great battles, in all great operations, an army cannot follow one line or road. An army must have several roads, in order to come in front of the enemy and deploy there. Therefore it is necessary that the bodies of men marching along these different lines toward the enemy, should march exactly with the same pace, if there is a difference, which I have perceived, of twenty paces in a minute, one column would reach the enemy, while the other column would be some three and a half miles short of reaching the front where the battle should begin."

TO-DAY.

Lo, here hath been dawning
Another blue day;
Think, will thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforetime
No eye ever did;
So soon it for ever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, will thou let it
Slip useless away?

—*Thomas Carlyle.*

WHERE THE BLAME RESTS.

What has brought all these evils upon our once happy country? What but the lack of moral and religious training? Men have not been taught to reverence magistracy as an ordinance of God. They have not been taught the sacredness and the binding moralities of the oath. They have not been taught that covenant-breaking is a sin against God. They have not been duly impressed with the sinfulness of covetousness. Our whole distress may be traced to a defective education. The men who were trained in the Shorter Catechism, and grounded in the great truths of the Christian religion—the men who laid the foundations of our Government have slept with their fathers, and in their stead there has arisen a generation too wise to walk in their fathers' footsteps, and too knowing to be taught by the Word of God. Is it with the evils of this retrogression before our eyes—a retrogression originating in the abandonment of the Bible as the great national text-book for school and college, that we are concluding to give up our religious educational efforts? No, God forbid! With these evils, as so many pillars of salt, to warn us, let us turn to the school and the college as, instrumentally and under God, the ark of our national safety, the palladium of our country's hope.—*Home and Foreign Record.*

THE TRANSFIGURATION OF MEMORY.

As there was an hour when the fishermen of Gallee saw their Master transfigured, his raiment white and glistening, and his face like the light, so are there hours when our whole mortal life stands forth in celestial radiance. From our daily lot falls off every weed of care, from our heart-friends every speck and stain of earthly infirmity. Our horizon widens, and blue, and amethyst, and gold touch every object. Absent friends and friends gone on the last journey stand once more together, bright with an immortal glow, and, like the disciples who saw their Master floating in the clouds above them, we say, "Lord, it is good to be here!" How fair the wife, the husband, the absent mother, the gray-haired father, the manly son, the bright-eyed daughter! Seen in the actual present, all have some fault, some flaw; but absent, we see them in their permanent and better selves. Of our distant home we remember not a dark day, not one servile care, nothing but the echo of its holy hymns and the radiance of its bright days—of our father, not one hasty word, but only the fullness of his manly vigor and noble tenderness—of our mother, nothing of mortal weakness, but a glorified form of love—of our brother, not one teasing, provoking word of brotherly freedom, but the proud beauty of his noblest hours—of our sister, our child, only what is fairest and sweetest.—*Mrs. Stowe.*

ONE OF PAYSON'S ILLUSTRATIONS.

Suppose we perceive a number of children playing together in the street, we could not, without previous knowledge, determine who are their parents, or where are their homes. But let one of them receive an injury, or get into any trouble, and we learn who are his parents, for he immediately runs to them for relief. Thus it is with the Christian and the man of the world. While we observe them together, pursuing the same employments, and placed in the same circumstances, we may not be able at once to distinguish them. But let afflictions come upon them, and we are no longer at a loss; the man of the world seeks relief in earthly comforts, while the Christian flies to his heavenly Father, his refuge and support in the day of trouble.

HOW TO HEAL FAMILY WOUNDS.

You have been told of a king of Spain, on whose foot a burning cinder fell out of the fire. He would have thrown it off, but it occurred to him that it was not seemly for a king to do so; he therefore called his minister. The minister said that it was not his business, and gave the command to one of the pages; the page was of noble birth, and therefore called a chamberlain; but before he could come the cinder had burnt the shoe through to the foot. Dear lady, when a grief, like a red hot cinder, falls upon your heart, do not stop thinking whose proper duty it is to remove it, otherwise your heart may be burnt through and through. Seize it boldly, with our Lord's help, and throw it away, even though finger and thumb should be a little burnt; that hurt will soon heal.—*Matrimonial Quarrels.*

Comfort in Death.—The Rev. Joseph Alleine having, shortly before his death, a conflict with Satan, said: "Away, thou foul fiend, thou enemy of all mankind, thou subtle sophister! Art thou come now to molest me, now I am just going—now I am so weak, and death upon me? Trouble me not, for I am none of thine! I am the Lord's. Christ is mine, and I am his—his by covenant. I have sworn myself to be the Lord's, and his will I be: therefore begone!" These last words he often repeated, "which," says Mrs. Alleine, "I took much notice of, that his covenanting was the means used to expel the devil and all his temptations."

CHARGE OF THE LIGHT BRIGADE.

BY ALFRED TENNYSON.

[We reprint this poem by request.—Eds. Independent.]

Half a league, half a league,
Half a league onward,
All in the valley of Death
Rode the six hundred.

Into the valley of Death
Rode the six hundred,
For up came an order which
Some one had blundered.
"Forward, the Light Brigade!
Take the guns," Nolan said:
Into the valley of Death
Rode the six hundred.

"Forward, the Light Brigade!"
No man was there dismayed,
Not though the soldier knew
Some one had blundered;
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die,
Into the valley of Death
Rode the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volleyed and thundered;
Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.

Flashed all their sabers bare,
Flashed all at once in air,
Sab'ring the gunners there,
Charging an army, while
All the world wondered;
Plunged in the battery smoke,
With many a desperate stroke
The Russian line they broke;
Then they rode back, but not . . .
Not the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon behind them
Volleyed and thundered:—
Stormed at with shot and shell,
While horse and hero fell,
Those that had fought so well
Came from the jaws of Death,
Back from the mouth of Hell,
All that was left of them,
Left of six hundred.

When can their glory fade?
O the wild charge they made!
All the world wondered.
Honor the charge they made!
Honor the Light Brigade,
Noble Six Hundred.

HAVELOCK'S CROTCHET.

COLD-WATER TROOPS.

Lt.-Col. Wakefield was for thirty years a companion in arms of Gen. Havelock in his Indian campaigns. Gen. Havelock was a strong temperance man, and made strenuous exertions to induce the troops under him to abstain from all intoxicating drinks. Among other incidents, the speaker related the following striking illustration of the rapid demoralization which strong drink brings into the army, and which it would be well for our people to consider, especially at the present time, when we have large bodies of men in arms. The Lieutenant-Colonel says:

"A curious circumstance happened to this force. The inaccessibility of the country made it almost impossible to carry one load of baggage more than was absolutely necessary. The consequence was, that instead of having a long train of camels, with a grog-barrel on each side of them, there were no camels and no grog-barrels—and the force entered the country without any spirit-rations. We entered that country. Among other places we had to take was a very strong place called Ghunzee. The men, after entering the place, spread to the right and left. Of course, as is always given on these occasions, the order was, 'Do not commit any outrage.' But I tell you, when men are under fire, and are a little fuddled, they just care as much for their officers as for anybody else; and I tell you what, they will club their muskets and say, 'You hold your jaw.' Not so at Ghunzee. Although under fire from the houses, they received their orders from the officers not to fire. Not one of them did, and there was not an outrage committed in Ghunzee; there was not a woman or child maltreated; there was not a single complaint. Time rolled on. Our forces had to undergo all sorts of vicissitudes; a climate of extreme heat in summer, and extreme cold in winter. They had to sleep on the ground, and to march through the snow; to go through snow at one time, and under a blazing sun at another, that would take the skin off your face before you could think. *They did it all on cold water.* Now comes the painful part of my story: The wise men of those days began to say, 'Oh, but the poor soldier is without his grog; we must send him some grog.' The Governor-General very soon writes to the commissariat, and says, 'Make arrangements to send up 1,400 camel-loads of rum into Affghanistan.' The camels started. They got their passage through Runjeet Singh's (the king of the Sikhs) country, and through these passes up to Cabul. The commissariat officer was a teetotaler. I am sorry to say it nearly broke his heart, for he had to serve out these rations. What was the consequence? From that day there were frequent court-martials; from that day men were guilty of striking their officers in the execution of their duty; coming under the frightful lash—coming under sentence of transportation for life—just for one act of passion simply arising from drink, which they never would have done if they had been sober. I never knew a thing that so convinced the officers of the army I belonged to of the truth of Havelock's 'crotchet,' as they called it. They said, 'It is a wondrous crotchet.' After they had seen the army sober for upwards of eight months, with the greatest freedom from crime; the officers not constantly in their regimentals, sitting on court-martials, trying their men; then comes in liquor and the old story. I say they had overwhelming proof, and I will defy any man to overcome it. It is stronger than any axiom of Euclid."

A CURL CUT OFF WITH AN AX.

A TRUE INCIDENT.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of it? It is, I suppose, the curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God and of his special care than anything else I possess.

"I was a little child of four years old, with long, curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the woods to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and came down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered; I from my fright, and he from his terror. He caught me in his arms and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass and gave thanks to a gracious God. Having done so, he took up his ax and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment when it was descending on my head. With renewed thanks upon his lips he took up the curl, and went home with me in his arms.

"That lock he kept all his days, as a memorial of God's care and love. That lock he left to me on his death-bed."

There were but 1,700 French Exhibitors at the Exhibition of 1851, and but 2,500 English exhibitors at the Paris Exhibition of the year 1855. There are now 4,425 applications from French manufacturers for places at the Exhibition to be held in London next year—a striking proof of the increase of international relations between Great Britain and France.

A New Planet has been discovered, and has received the name of Niobe.

Foreign Miscellany.

ENGLAND AND THE COTTON FAMINE.

SOME FACTS AND COMMENTS.

England, Sept. 6, 1861.

To the Editors of The Independent:

In view of the grave possibilities presented in the United States, and of the necessary concentration upon them of the American mind, current English and European facts would almost seem to be insignificant and impertinent. There are, however, three or four recent documents, which have a bearing both upon the present and the future of the United States. The Executive Committee of the Manchester Cotton Company presents to the shareholders an important report. Colonel Baird Smith, a very able investigator, presents a valuable report to the Indian Government on the Calcutta trade of Manchester, in which once more the repeated lessons afforded by India are pressed upon the Government and presented to public opinion. *Water* for irrigation,—water for transit,—water, and its wondrous powers upon production in India, and upon trade with England, is still the word. A Circular from Messrs. Neill, the great cotton-brokers of Manchester, has presented the cotton supply question in the most direct and impressive form to their correspondents in particular and to the nation in general. The circular extends to a column of closely printed matter. It reports the quantities of cotton available, and computes that it would be exhausted with the present year. It estimates the probable duration of the war, and "cautions our friends against being led away by the arguments for an early peace on the ground that the North would yield." The writers also argue that even if events are still more unfavorable to the North, "it will take time to create a peace party strong enough to have weight with the Government." The circular also argues that the South will be persistent in resistance, and produces two Southern documents in proof of the purpose to maintain a protracted war;—the first a circular from the Board of Underwriters of New Orleans, notifying a resolve not to insure cotton in river transit, nor in New Orleans, till the blockade is abandoned. The second is a brief General Order peremptorily forbidding all communication, on any pretense, with the Black Republicans, issued from headquarters at New Orleans. To this the circular adds the observation:

"Strange and almost incredible as it may appear, it is nevertheless the fact that it is the deliberate intention of the American Government—both North and South—to seal up the new cotton crop, so that not a bale of it (which they can prevent) shall leave the plantations during the continuance of the war. The North believes that the need of money will bring the South to terms; the South believes in the fact that the need of cotton will bring the North to terms, or lead the European Governments to interfere."

And, finally, the circular suggests a means of mitigating fearful evils:

"Ordinarily we view high prices of cotton as injurious to our customers and to the trade, and we condemn speculation which is so frequently unfounded, and not required to attract a supply which would be certain to come in the natural course of trade. But now we beg our friends to understand that the only means of even slightly mitigating the fearful evils incident to a cotton famine are a great and timely advance in price, which will prove to merchants and growers in India and other distant countries that there is a real demand, and induce them to attempt to relieve a ship cotton hither rather than leave it to be manufactured by the natives of those countries. Thus our distress may be mitigated—the wheels of trade may be kept in motion, even though at low speed—partial employment may give food to thousands who would otherwise be destitute. A national benefit would also be conferred by all spinners who, by running their mills at half-time, should reduce by so much their consumption of cotton. If this were universally adopted, the present stock, instead of being all consumed before the end of May, would last much longer, and it is possible that peace may be restored."

Neither in this circular, nor in the comments which it has called forth, is there the slightest reference to what appears to have been the general assumption in the United States, North and South, namely: that England would be compelled, by the magnitude of the evils and of the interests involved, to take some measures, diplomatic or other, to get access to the new cotton crop. Not an intimation of this kind has been seen or heard; and months since, in view of this expectation, a paper in the cotton interest said—The forcing of the blockade would be too dear a price to pay even for cotton. And now, while calling special attention to this trade circular, *The Star* says:

"By both the contending parties cotton is regarded as the lever by which the dispute may be settled. The North looks upon it as money, without which the South cannot continue the war. The South, on the other hand, believes that the North requires its cotton, and, further, that it is so essential to the prosperity, nay, existence, of this country, that if the supply be stopped interference by England will be certain. *We need not say how thoroughly mistaken this view of the case is.* England can never interfere in the contest which is going on. No politician would dare to propose such a thing; and even in those who are supposed to be more immediately interested in the matter, the manufacturers, were to ask for any such interference—*a thing they are never likely to do*—the feeling of the country would speedily decide against them. No matter what evils may be inflicted by it upon our manufacturing industry, we can have no active part in the settlement of the dispute which has unhappily come to bloodshed and open war. But it will, no doubt, be difficult to persuade the belligerents of this. Where the wish is father to the thought, it is very hard to persuade a man that he is mistaken. He will cherish the hope long after every one else is perfectly convinced that it is futile. And this will be the case, in all probability, with the Americans."

If resolutely skeptical Americans (North) will, at least for a minute, accept this statement as fairly expressing not only general but even manufacturing opinion, they will see what huge injustice has been done to England, and how much injury to the cause of the Union and the North, by the belief that the policy and purpose of England would be cotton and only cotton, and that to be expressed by favoring the South. All the while there is no evasion of the serious facts before us in the near coming months. This is the cool estimate:

"Our stock of American cotton at this time is 639,000 bales, to meet a demand which last year, from the 24th of August to the 28th of December, required 775 000 bales. There can be no increase of this stock to any appreciable extent, and therefore in the ordinary course of events we might expect that a month before Christmas our mills would be standing idle and thousands of industrious workers thrown out of employment without the means of procuring a day's subsistence. This is no fanciful picture, but an alarming reality, which it will require no ordinary precautions to avoid."

A rise in price of cotton and a shortening of the hours of labor are presented as among important precautions; and it is urged that—

"Half employment for six months is better than full employment for three months and absolute idleness for the next three. Apart from the demoralization which would follow such an absence of all work, the misery that would be brought into thousands of homes from the want of wages is appalling to contemplate. On the other hand, half-time would prevent this. There would be some wages to receive, and consequently something to provide for every day's wants. The wise man who finds himself shortened in means, at once sets to work to curtail his expenses. He lops off all luxuries and superfluities, and prepares himself, as best he may, for the storm. This is what our mill-owners ought to do at once. Without any delay they should begin to close their mills earlier, and persist in working only half-time until there is a prospect of the termination of the American war, or of a sufficient supply of the raw material of their manufacture.

"The wise course, then, is, that merchants should at once make up their minds that for some time at least there is no chance that American cotton will be obtained. With the prevalence of a feeling of that kind prices must go up, and we shall in India find ourselves in possession of a source which, if it cannot give to us all we want, will yet provide us with as much as will prevent an absolute stoppage of our manufactures."

The moral of neglected India is then forcibly urged.

Thus much for the argument presented by the cotton-brokers, and the comments of the press upon it.

The report of the Cotton Committee, referred to above, is a very interesting document. It records the important preliminary measures taken by the executive of the company in India; and, not unjustly, reproaches the cotton-trade generally for not rendering a more efficient support to the company. Some important facts are presented in three or four sentences—thus:

"When the Government has removed the obstructions to the navigation of the Godavery, the produce of the cotton-fields of Berar will be rendered available. Your company, on the accomplishment of that object, will be enabled to afford to that rich cotton producing district the same aid and appliances in developing its resources as they have already determined upon in regard to Dharwar.

"The first great object of the company will be to open establishments at Dharwar and Sedasheger for the cleaning of cotton by the improved cotton-gins which the company will introduce into India, and the packing of cotton by presses of the most approved construction.

"When the capital placed at the disposal of the company will enable your committee to purchase cotton direct from the ryots by the company's own agents, there appears no reason to doubt that such operations, in addition to the cleaning, packing, and forwarding of the cotton direct to England, will insure a large, permanent, and profitable trade.

"England has paid at least 2d. per pound more than the *natural* price for every pound of cotton she has consumed during the past fourteen years. She consumes 1,000,000,000 pounds per annum; every farthing per pound of this over cost is a charge upon this country of at least £1,000,000 sterling per annum. *Nearly £10,000,000 sterling is therefore being annually paid by this country to rivet faster the chains upon the American slaves, while the ryot of India can grow cotton for us more cheaply, and in freedom.* Why should not our millions sterling find their way to him? £10,000,000 sterling spent upon the cotton-fields of India would be worth £100,000,000 sterling in the benefits it would confer upon India and upon this country."

And, further, thus:

"It has been estimated that upon the present year's consumption of cotton in Great Britain, the difference in price paid by the manufacturers in 1854 and 1860 would amount to the enormous sum of upwards of £9,000,000—being nearly equal to the annual amount paid for wages in the cotton-mills of Lancashire; and the advance in the price of cotton at this date, over the average of 1860, calculated on the present stock of cotton held in Liverpool, shows an excess of £2,455,000. The expenditure of an equal sum in the encouragement of the growth of cotton in India, would produce such an increased supply from that country alone as would make us comparatively independent of America."

This report also records the fact that "the Government, the Houses of Parliament, and the entire press of the country have all encouraged and supported the objects of the company."

Here, then, is pregnant matter for American meditation: First, we have Manchester itself repudiating the idea of interference to secure American cotton; next, we have this concentration upon India. Out of the American evil it appears as if *this* great good, this congeries of good things, will be educed: India will be elevated and greatly blessed. This also rises indistinctly but grandly: That England, under the divine blessing,—England, including the great dependencies, might, and would, and is likely to suffice to herself, were all the world beside shut within walls of brass, and non-intercourse to be the law of nations. In view of this, and even of far lesser facts, there is something almost repulsive in the arguments presented to England from both North and South, on the ground of mere material interests. This is written in view of a long article from *The New York World*, in which a comparative estimate is made of the claims of the North and the South on the sympathies of England, in view of her material interests, which are assumed to determine British policy in all cases.

GENERAL PERRONET THOMPSON ON SLAVERY AND THE WAR.

England, Sept. 13, 1861.

This fine old veteran in war, politics, and literature, and who has been the teacher of teachers in political economy, writes with the point and vigor of youth, though past the period of threescore years and ten. He thus writes to *The Bradford* (Yorkshire) *Advertiser*:

"Any man who has had the smallest access to the movements of military forces in union with civil wisdom, knows that if the military superiority was once settled, (as it would have been long ago if it had not been for the self-denying ordinance,) a General Order would direct that every man found a mile from his previous domicile without written leave from the officer commanding the district, should be turned over to the tender mercies of the Prevot-Martial. Call you that liberty? exclaims perhaps our feeble brother. Yes, weak consanguinity! that is liberty which ends in liberty; and THAT IS NOT LIBERTY WHICH STANDS OUT FOR SLAVERY IN THE MOMENT OF ITS CRISIS. If there is a question of food, it must be got through as in other cases. In the shock of war there have been populations before now, where every man's best and pudding was not set out for him in a lordly dish. Where men were fed yesterday, it is probable there will be something for to-morrow if well looked for. A good commissariat officer would find his way to the stores of the defeated rebels, be they small or great. Do not despair, friends in England; it is not half so hard as it looks. If the wind is tempered to the shora lamb, some interference of the same kind will be vouchsafed in favor of the general who goes about to shear slavery of its cowhides. It is the one great cause man has been upon from the foundation hitherto; and the common aids of Providence will not for the first time be denied to its defenders.

"If anybody asks where the funds for supporting four millions of people are to come from—answer, FROM WHERE THEY WERE BEFORE. Settle but the question of military superiority—as might be done at once by following up Mr. Cameron's movement—and the whole property of defeated rebellion is held only by the tenure of your consent. And the terms are simple—Come into camp and put your revolver out of your pocket, and you shall have your estates, cotton-gins and all, on condition that you put your shoulder to the wheel to make things go on under the new order of things. Do not babble about property being taken from you when you know you are offered the new course at less future expense than the old. NOTHING IS WANTED FROM YOU BUT YOUR CART-WHIP: and if you do not give it up readily, a negro corporal and file shall be sent to look for it. Blow the horn for an early turn-out into the cotton-field to-morrow, and see that there is a good fattening breakfast ready for the workers, and we will see that there is attendance at roll call, only let there be no breach of the peace in the shape of blows to any who are in Abraham's bosom. By degrees we shall all come round. You may have a merrier Christmas than was thought of. It is very comfortable not to expect to be fired on by the people who till your ground; to say nothing of the other evils your friends in England were ready to provide you in *prospectu*.

"All this clearly depends on one thing, which is that the North gets the military superiority. For which, in spite of stumbles, it is only necessary to go the way. The great object of the allies of the Confederates in England is to turn you aside to all and everything but this. Could they only gain 'five, ten, or fifteen years.' In much less than the last of which, in all probability, if left to themselves, the Southerners will be settled in that uncasy region of fire and blood, which is heaven's *ultima ratio* when man is irreclaimable. But come what may, an odd phenomenon it is, to see the way in which professing Liberals in England have struggled to preserve a rag or a bone for the slaveholders: from that advanced professor who trusted 'the President would not truckle to European prejudices on the subject of slavery,' to the little man who terrifies his lady relatives with intimations of what might be the consequences of letting the prisoners go free."

COWARDICE AND BULL RUN.

The Times was forcibly rebuked for the tone of its remarks on the Bull Run disaster. *The Dublin University Magazine* has since given judgment on the same subject, in these terms:

"We cannot conclude without rebuking the ungenerous sneer which the panic of Bull Run has drawn from *The Times* and *Punch* at American courage. Writers must know very little of military matters to suppose that cowardice is the cause of panics. All that we have read on the subject, directly proves the contrary. It is the want of discipline, not the want of bravery in the individual soldier, which causes a panic. If the Americans had been army of lions they would have certainly fled, if they were led on by asses, as it appears most of their commanders were; or if they had been lions, mistrustful of each other, as they probably were, from want of practice together on drill and parade, they would have equally fled. It is only when an army moves as one man, when after marching together, and facing in company for months together fatigue and danger, that they get confidence in each other and in their commander. The Americans were braggarts, we admit, but no cowards."

THE BRITISH PRESS—IN LIVERY.

Jeames of *The Morning Post* sermonizes at length on American affairs. Jeames affects to be horrified at the infractions of liberty in defense of liberty. Something, however, the American press and people might learn from this select organ of the select, which circulates say some three thousand copies daily! They might learn that it is not the moneyed interest, not the cottonocracy, but a narrow aristocratic Tory party, which is trying to make capital out of American troubles, *as against the British people.* Here is the cloven hoof plain enough: the practical results of a slave oligarchy are cunningly attributed to democracy:

"If we desired to sum up for the benefit of Mr. Bright and his supporters the practical result of American democracy, that result would be irresponsible military tyranny, the suspension of the habeas corpus act, the stifling of the press, and the wholesale introduction of a system of passports and spies. In fact, more outrages have been perpetrated upon individual liberty in the Northern states than even King Bomba attempted to commit in Naples. The proclamation of martial law at New York is not only an evidence of national rottenness and decay, but shows how, in the moment of disaster and dismay, a subservient and excited population may surrender all the freedom and liberty for which they have contended during nearly a century."

It is to democratic institutions, to the example of popular and prosperous government, as such, and not as caring for either North or South, that *The Post* and its select clientele are opposed; the which is natural enough, but not to be accounted of as "British." Take the following, and note especially the "*if*" and the "lasting peace;" and determine, *if* you can, whether it is a manifestation of crass ignorance or of low and contemptible diplomatic cunning:

"The elements of opposition to Mr. Lincoln and his Administration are daily gaining strength, and it would seem that they only require the additional disaster of a great commercial crisis to make them at least successful in displacing an unpopular and incompetent Government. It is also problematical whether the Western states, whose present prosperity depends mainly upon agriculture, will willingly endure the burdens of direct taxation and hostile tariffs for the exclusive benefit of manufacturing New York, Massachusetts, and Pennsylvania. If the secession movement were free from the taint of slavery, a great obstacle in the way of recognition by foreign powers, and especially by this country, would be removed. Negotiation with a view to compromise may be premature, but the continued failures of the Federal Government are gradually leading to a condition of affairs in which the abstract theory of union must be wisely surrendered for the more substantial blessings of commercial prosperity and lasting peace."

The same artful ignorance prompted an inveterate Tory, one of the aristocratic boroughmongers who, in 1832, rejected Parliamentary reform to the uttermost, to speak of the American civil war as "senseless." It is a criminal and un-English ignorance, born of the old inveterate Tory hostility to freedom and popular rights.

W.

THE INGATHERING.

A HYMN OF HARVEST HOME.

The first life death o'er reap'd on earth,
Was gathered into heaven;
And unto Him who gave all birth,
All surely should be given.

The Hebrew in the days of old,
Brought his first gathered corn;
And waved it, like a sheaf of gold,
Godward, at harvest morn.

He who both giveth life and breath,
And heareth when we call,—
He who redeemeth life from death,
Should have the praise of all.

Up! let the offering—heart-born song—
A full-ripe sheaf be given;
Up! thankfulness and praise belong
Unto the God of heaven.

He to the sowing season lent
The seasonable rain—
Freely and mercifully sent
Sunshine on hill and plain.

He bade the summer days hold out
The hope of good to come,—
The good time of the grateful shout
That hails the harvest home.

The four winds of the world in check
Were held by angel hands,
That grass might clothe, and fair flow'rs deck,
And fruit enrich the lands.

Oh! then at harvest-home give thanks;
Praise God's loved name aloud;
For that his shining angel-ranks
Kept back the blight and cloud.

Because no good thing comes to earth,
That does not come from heaven,
To God, who blessings brings to birth,
The glory shall be given.

—*John Swain.*

M. Chevalier and Lord Palmerston.—At the banquet given by the Prefect of the Department of Herault on the occasion of the sitting of the Council General, M. Michel Chevalier delivered a speech of which the following is a summary:

"France is honored and respected abroad; she is only feared by the enemies of progress and the adversaries of civilization. France is considered in the world as the principal representative and the principal champion of social and political progress. She inspires admiration and sympathy in the peoples who hope for a happier destiny, and receives marks of the hatred and distrust of the men animated by the passions of another age."

M. Chevalier also said:

"I regret that speeches recently delivered oblige me to range on the side of the latter some Ministers of a great nation—our nearest ally, and renowned for its love of liberty and progress—toward which the Emperor has loyally made advances honorable to both parties, and which merited a better welcome and a more sympathetic response."

Testing an Armstrong Gun.—The Ordnance Select Committee of Woolwich Arsenal have been engaged for some days in testing with much severity one of the Armstrong 100-pounder guns, in order to prove its extreme power of resistance. The gun has now undergone 100 rounds of firing with charges of 14 lb. of powder and projectiles increasing in weight from 100 lbs. to 1,000 lbs. The 1 000 lb. projectile was of such length as to extend nearly two feet beyond the muzzle. Ten rounds were fired with these enormous bolts, and the gun is reported to be totally uninjured. The recoil of the gun was very violent. It is understood to be the unanimous decision of the Select Committee that no further attempt should be made to burst it, as its strength is deemed abundantly sufficient for all practical purposes. As the 20 lb elongated shot has been proved to be most suitable as a charge for the 25-pounder Armstrong gun, the War Department have instructed the authorities at Woolwich to make no further delivery of the 25-pounder shot, but to issue the 20 lb. projectile in future. This species of ordnance is intended to supersede the use of the old 32-pounder cast gun, as well as the brass howitzer, which are ordered to be set aside, none of the old ordnance to be issued for the present except the 68-pounder, which is to be still continued in use as a fortress gun on the coast.

FAREWELL TO THE SWALLOWS.

Swallows, sitting on the eaves,
See ye not the gather'd sheaves,
See ye not the falling leaves?
Farewell!
Is it not time to go
To that fair land ye know?
The breezes as they swell,
Of coming winter tell,
And from the trees shake down
The brown
And withered leaves. Farewell!

Swallows, it is time to fly;
See not ye the altered sky?
Know ye not that winter's nigh?
Farewell!
Go; fly in noisy bands
To those far distant lands
Of gold, and pearl, and shell,
And gem (of which they tell
In books of travels strange:)
There range
In happiness. Farewell!

Swallows on your pinions glide
O'er the restless rolling tide
Of the ocean deep and wide;
Farewell!
In groves far, far away,
In summer's sunny ray,
In warmer regions dwell;
And then return to tell
Strange tales of foreign lands,
In bands
Perch'd on the eaves. Farewell!

Swallows, I could almost pray
That I, like you, might fly away,
And to each coming evil say—
Farewell!
Yet 'tis my fate to live
Here, and with cares to strive.
And I some day may tell
How they before me fell
Conquered. Then calmly die,
And cry
"Trials and toil—Farewell!"

—*Thomas Hood.*

Endowed Liberties.—In the speech made by Count de Morny at the opening of the Council General of the Puy-de-Dome he thus spoke in reference to political liberty in France:

"You cannot but admire the powerful initiative of the Emperor, which extends to all things, and which has voluntarily opened the path to all liberties. For my part, I sincerely rejoice when I see my country endowed by its sovereign with new liberty, because I consider that liberties accorded (*libertes octroyees*) will be better established among us than were the liberties which were achieved. I particularly rejoice when the liberty is civil or commercial, because, in my opinion, the exercise of it ought to precede that of political liberties, and lead to them without danger or inconvenience. Civil liberties give to the man and the citizen the sentiment of his individual value and his duties, and inspire him in particular with foresight and a taste for labor. The habit of always having recourse to the Government, of counting on it more than on oneself, engenders idleness and a weakness of mind which enervate the individual, and often lead his political sentiments astray."

Arms for Brigands.—*The Daily News'* correspondent says:

"When Lord Palmerston mentioned to the House of Commons that the arms which the *French took away last winter from the fugitive Neapolitan troops in the Papal territory, had since been delivered out of the Castle St. Angelo to the Pontifical military authorities, and by them sold, lent, or given back to the Bourbon use, his assertion was roundly denied.* I can now enable you to supply his lordship with exact particulars of the quantity and kind of arms so delivered; and the persons who handed them over. They consisted of 11,308 muskets, 2,259 swords, and 44 pieces of artillery. The formal consignment of this property was made between Captain Roua and Lieutenant Leriche, of the French artillery, on the one part, and Major Rivalta, of the Pontifical staff, with Captain Oberaltzer, a Swiss artillery officer, on the other part. You will remember that a portion of these arms has since been traced to the rendezvous and hiding-place of the reactionist bandits, in the mountain districts of the frontier."

Electric Postage.—When the Post-Office closed its account with the public revenue in the year 1837—previous to the first alteration of the postage to 4d., as preliminary to the adoption of a general rate of a penny—the number of letters transmitted, at varying rates of 6d, 9d., and 1s. each, was more than 1,000,000 weekly. This has been regarded as furnishing a fair basis for calculating what may be done by a uniform rate of message by telegraph at one shilling; and the United Kingdom Electric Telegraph Company are about to carry out this system upon their lines, which are fast spreading throughout the country northwards, and will, within a few days, be opened as far as Manchester and Liverpool, for messages, at one uniform rate of a shilling each.

Return of Nuns.—Twelve nuns of the convent of Sion House, returned to England from Portugal, have purchased an establishment at Spitsburg, Dorsetshire. The sisters carry with them the stone cross which formerly stood over the gateway of Sion House, Isleworth, and also several ancient statues which adorned their original church. This order of Bridgettins has been settled in Lisbon since the year 1595; but there being now more religious liberty in England than in Portugal, and more prospects there for the prosperity of the order, the sisterhood have determined to return to their native land, aided by the Duke of Northumberland, to whose ancestors the ancient Sion House with its lands was granted by Henry VIII.

Giacomo.—Father Giacomo, Count Cavour's confessor, has been appointed one of the King's private almoners or chaplains. This nomination, which may to some extent make amends to the good father for the suspension *a divinis*, and the removal from the administration of his parish, to which Papal revenge and priestly spite have condemned him, cannot fail to give great satisfaction to all those who have followed up the controversy between the Roman hierarchy and this humble, somewhat uncouth, but thoroughly good, brave, and honest monk.—*Times' Turin Correspondent.*

Another Monster Gun.—We are informed that Mr. Clay, of the Mersey Steel and Iron Works, is engaged in the manufacture of one of his guns, of enormous size and power. The design and destination of the gun is not allowed to transpire, but it is supposed to be made for experimental purposes for a foreign government, to test the resistance of battery plates. It is said that the gun is to throw a shot of 500 lbs., and that it will be ready for trial in two or three weeks. The monster gun made at these works, and which was lately tested again at Portsmouth, carries a shot of 280 lbs.—*Liverpool Albion.*

India.—The news from India is very scanty, but on the whole satisfactory. In the famine districts cholera was raging with fearful results. But in the rest of India the prospects of the harvest were splendid, and it was hoped that by October the famine expenditure would cease. Unfortunately considerable portions of the great Indian and Peninsular Railway had been washed away. The public bodies of Calcutta have sent addresses to Mr. Laing in this country, expressing sympathy with him in his illness.

Rudio's Lecture.—The Paris correspondent of the *Independance* says:

"It is affirmed that explanations have been demanded by the Imperial Government from that of England respecting the lecture recently delivered by R

Editors' Book Table.

A GRAMMAR OF THE HEBREW LANGUAGE. By William Henry Green, Professor in the Theological Seminary at Princeton. New York: John Wiley.—It is a bold venture for a publisher to put forth paradigms of Hebrew verbs, and disquisitions upon Daghesh Forte and Vav Conversive, at a time when war is teaching us a language quite other than the dialect of Canaan. But since Professor Green began the laborious preparation of his Grammar long before these martial convulsions had abruptly checked the book-trade, and since the aggregate of theological students in the country is not perceptibly diminished by the recruiting of chaplains from their ranks, there is nothing in the times that should make such an issue inopportune.

But is there really need of another Hebrew Grammar? With our by-gone recollections of Stuart and Nordheimer, we should say emphatically that there is. Stuart's Grammar, while very full in rules and examples, was lacking in philosophical analysis, and hence made the study of Hebrew needlessly difficult to a beginner. Indeed, he was accustomed to say to his pupils, that the Grammar would become intelligible in going over it a second time, after mastering the facts in a first reading. Nordheimer improved upon Stuart in philosophical method and clearness, but being given to a somewhat arbitrary refining, he went to the opposite extreme. His system of declension for nouns, we believe, is pretty generally abandoned. Prof Conant's translation of Gesenius, the grammar in general use, is regarded by some Hebraists as defective, in view of the present advanced state of Hebrew philology, to which Ewald has chiefly contributed; and a grammar more in the vein of Ewald's philosophical analysis of the language, was felt by many teachers to be a desideratum. At the instance of the late Prof J. Addison Alexander, Professor Green has undertaken to supply this deficiency—a work for which his learning in Oriental tongues and his experience in teaching, abundantly qualifies him. While following Ewald substantially, he yet maintains an independent course of investigation, and has sought "to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible." This grammar has already been adopted at several Seminaries.

REISEN IM ORIENT. Von H. Petermann. Leipzig: Von Veit & Comp.—Petermann traveled as an Orientalist, versed in the Arabic tongue and literature, in quest of manuscripts for the royal library, and of coins and other antiquities for the royal museum. He has proved himself, however, to be a careful observer of scenery, customs, institutions, and events, as well as a literary and antiquarian mouser. This volume, the first of a series, dwells chiefly upon Damascus, Jerusalem, the Samaritans, and the Convents of Carmel and the Lebanon. The characteristics of races, the tenets of sects, and the remains of literature, engage the author's attention more than the features of the country and the identification of sacred places. Upon these points he displays no little erudition. The student will hereafter consult Petermann upon the Oriental sects. The period of his visit led him to treat at much length of the Druzes and their tenets.

Brugsch is contributing to the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, occasional papers prelim nary to the scientific narrative of his second visit to Egypt in 1857 58. In this visit he enjoyed the companionship of Mons. *Mariette*, the fortunate discoverer of the Serapeum, and the director of the historical museum which the Viceroy of Egypt has established at Boulak near Cairo. The fourteenth volume of the *Zeitschrift* contains an interesting account from Brugsch, of an astronomical monument which he discovered in the Necropolis of Thebes. A sketch of this hieroglyphic zodiac accompanying the memoir, shows it to be in an almost perfect state of preservation. We may hereafter give an account of it, with H. Brugsch's interpretation.

COUNT GASPARIN ABRIDGED.—With the consent of the author, Rev. Dr. McClintock has prepared an abridgment of Count Gasparin's admirable discussion of American affairs—"The Uprising of a Great People"—for cheap circulation in England. It is published in a neat pamphlet by Sampson Low, Son & Co. Some valuable appendices are added by the editor, giving statistics of the American states. There is also an interesting letter from Rev. Mr. Arthur, exhibiting a hearty sympathy with our cause. We are glad that so just and important a presentation of American affairs is laid before the British public.

THE CONGREGATIONAL QUARTERLY for October opens with a sketch of Increase Mather, from the pen of the late Dr. Joseph S. Clark, and closes with a notice of his death. Dr. Clark had much enriched *The Quarterly* with historical contributions. This number of the magazine contains a useful discussion of the scheme of instruction pursued at Chicago Seminary, from the pen of Dr. Kitchel of Detroit. *The Quarterly* should receive the generous support of the churches. It is published at the very low price of one dollar a year.

GENERAL FREMONT.

A WESTERN MAN'S VIEW.

DAVENPORT, IOWA, Oct. 4, 1861.

TO THE EDITORS OF THE INDEPENDENT:

You doubtless know what has been the mind of the loyal masses in the Northwest concerning General Fremont and his course since he took command of this Department. His name has been a rallying cry for volunteers, who have gallantly responded to the call. His presence has inspired intense enthusiasm among the troops and universal confidence among the people. We have felt that no man in the nation was so well fitted as he for the great and peculiar work which he was called to accomplish in the valley of the Mississippi. Hardly, however, had he begun his gigantic labors, to which he brought consummate tact, sleepless industry, comprehensive grasp, energy, penetration, and decisive measures, than personal enemies set themselves to undermine and supplant him. While doing all that the means at his disposal allowed, he has been falsely accused and maliciously slandered. The peculiarities of the rebel movement in Missouri, making it impossible for him to provide against all contingencies, have been ignored in high places by his defamers. The Administration has thwarted his plans, crippled his military resources, neutralized his important proclamation, and now, we learn by the telegram to-day, has summoned him to Washington to submit to a trial by court-martial. If this last account is true, (which God forbid,) then the course of the Government is worse than foolish—it is cruel, cowardly, damnable. Fremont though with an army lacking much to complete its efficiency, is on the eve of striking a desperate and, we trust, an overwhelming blow at the great host of rebels under Price. To call him off *now*, or interfere with his operations, would give the most inexcusable and dastardly stab at the cause of the Union and freedom in the West. We hope the report is utterly false. Already our cup is full. It has been hard enough to see how the wise and beneficent measures of Fremont have been baffled by those in authority over him, but to withdraw him from the field as he is ready to vindicate his generalship, and, doubtless, crush the most monstrous species of this hydra, rebellion, would be a little more than the people are prepared to bear. We do not intend to forget the hand of God in this fearful contest. We know that "the battle is the Lord's." Yet it has seemed to us that he has made Fremont the instrument of his glorious work in the West; and we pray devoutly that this valiant patriot be allowed to lead on our army in the righteous cause, for which we are ready to sacrifice all things but a good conscience. One thing is plain: if it is the object of the Administration to dampen our ardor, to cripple our strength, to keep our hearts heavy, and make our work still more grievous, then remove Fremont. H. N. P.

TEMPERANCE IN THE ARMY.

TO THE EDITORS OF THE INDEPENDENT:

Since I have engaged in the work of supplying the army with temperance tracts, I find a field of usefulness opened before me of which I had little conception. Not only is the call for labor very great, but the encouragement to it is equally so, as the tracts are received with great interest, and are producing good results. The temperance element in many portions of the army is very great; and so important is the entire removal of liquor from the troops, that it would not be surprising if a spirit of reform should pass from regiment to regiment until the entire Federal army is placed upon the basis of total abstinence. Our common friend, Mr. Chidlaw, in expressing thanks for the tracts sent to his regiment at Benton Barracks, Mo., says:

"I find many avowed and faithful temperance men in every regiment. In one I found 250 pledged and active in advancing the cause. We have here (a camp of instruction) 10,000 and 15,000 men all the time, and we find that intemperance is a deadly foe to the noble soldier. Liquor and beer-dealers are in force all around us. We suppress the traffic to-day, we moisten the soil with bad whisky and kindred fluids, and put the enemy to flight. But in a day or two his battalions are planted again, and our men suffer. If we succeed in convincing the men of the evils of drinking, and secure their pledge and fidelity to it, then we have the hydra by the throat. No demand will effectually and for ever kill the traffic. Hence the distribution of tracts, personal conversations, and public meetings, lead men to think; and they are encouraged to the profession and practice of temperance. Accept my thanks for the tracts, and while I am here I could profitably use 5,000 a week."

Similar letters from others show what we have to do, and our encouragement to labor; and we have confidence we shall be sustained, especially when we receive such communications as the following, which, unworthy as I may be of the commendations, may be useful in your columns, leading others to go and do likewise.

Yours, J. MARSH, No. 10 Park Bank.

No. 9 NASSAU STREET, New York, Oct. 5, 1861.

MY DEAR SIR: I have received your circular in relation to "Tracts for the Army," and I do not hesitate to say that the distribution of these papers among the men composing the noble army of the Union will be the means of incalculable good. I inclose $20 as a small contribution toward this most excellent object. And allow me to say that I regard your efforts in the great cause of temperance, and especially in this particular instance, as entitling you to the gratitude of your fellow-citizens. CHARLES P. KIRKLAND.

Rev. John Marsh.

THE VIRGINIA FREEDMEN:

THEIR MORAL AND INTELLECTUAL IMPROVEMENT.

TO THE EDITORS OF THE INDEPENDENT:

Mr. Lockwood, the missionary of the American Missionary Association, writes from Fortress Monroe under date Sept 27th and 28th, and says:

"Yesterday being Fast-day, servile work was generally suspended. I held two preaching services and one prayer-meeting. Two or three other meetings were held by the people themselves. All were deeply interesting. The heartiest prayers went up by the freedmen for the President, the Generals, and the Union, associated as they are with their fond hopes. In the afternoon, one of the exhorters named Thorten held a meeting at Old Point, while I had a service at the Seminary. Tuesday and Wednesday I established a good school at the Fortress, under the instruction of MRS. Bailey, assisted by Miss Jennings, and James, a bright boy, who acts as monitor. These are all colored persons, and Mrs. Bailey is a free woman. The number of scholars will range from forty to sixty. I have also established a private school for the colored adults and children in the Hygeia Hospital, (in a part of the hotel,) under the instruction of a crippled colored man.

"I have distributed a large number of Union Primers; and it is interesting to see the workmen on the road and elsewhere taking out their books at every leisure interval, and teaching one another to read. Men, women, and children evince an ardent thirst for knowledge, especially for Scriptural knowledge. As soon as they can spell out words, they want a Testament, so that I have already distributed seventy-five. Still we have, like the apostle, some if not 'many adversaries.' I am happy to express my obligations to Capt. Burleigh, and all at the Seminary, and to all the officers and other friends in and about the Fortress, who speak well of me and my work, and in various ways give me aid and comfort. But there are those about here, and some in official posts, who do not relish these 'new measures.' The spirit of slavery, though slumbering here, is not dead. It is manifested toward the freedmen, as well as toward those who are trying to benefit them. Attending solely and discreetly to the business for which I came here, I possess my soul in patience, assured that God can make the wrath of man to praise him, and the remainder of wrath restrain."

Before Gen. Butler left the command here he took a decided stand with the claimants for runaway slaves. On one occasion, when the claimant and fugitive were both before him, Gen. B. asked the latter if he wanted to go with his old master. The man replied, "No, sir." "Well, then," said Gen. B., "you need not go. Sir, you cannot have him." Gen. Wool one day, when a "contraband," claimed by his old master, was summoned before him, asked him "if he was willing to go back," and received for answer, "I do *not* wish to, sir." "Then," said the General, "you shall not be forced to go, and if any man attempts to molest you, come to me." This is noble! But the same stand has not been taken in every case.

One of the "contrabands" said to Mr. Lockwood, "If one is returned, why may not all be? and if I am to be returned, let me be returned now, and not kept in suspense as to my fate." Another said, "Masters have tried to make us believe that the Yankees only wished to sell us to Cuba, to get money to carry on the war." Some say that masters who now pretend to be Union men were strong Secessionists; and they shake their heads when told they have changed their sentiments, shrewdly suspecting that it is only to regain their slaves. It requires steady and undeviating firmness and consistency to inspire these "strangers" with confidence in the Government, and sympathy for its success. Mr. L. does all he can to quiet their fears, repress their complaints, and inspire them with confidence and trust. He writes, under date of Sept. 28th:

"I want, to the extent of my ability, to co-operate in good faith with those in authority; and I am happy in having secured the good-will of so many. The Lord continue to give me favor among officers and people, and save me from the evil designs of adversaries! Our school was this afternoon visited by two naval officers. One of them spoke approvingly of the undertaking, and thought it would be good for the children on their return to slavery, to which he thought they were inevitably doomed. He thought the war would soon terminate, and that then the slaveholders would have a just claim to their property. And this officer is a New Englander! Chaplain Jones of the U. S. ship Minnesota subsequently called, and said he had seen a favorable notice of the enterprise in the papers, and was much pleased to see the thing started. He had had it in his heart himself to do something for this people.

"After the reading exercises the children sang, 'There is a happy land,' and then, all kneeling, Chaplain Jones led, and the children followed in the Lord's Prayer. He afterwards prayed extemporaneously, and offered fervent petitions for the children and the enterprise. We all felt gratified. Col Wardrop of the Coast Guard, in a friendly manner, said he had seen a favorable notice of our work in a Boston paper."

Under date of Sept. 30th, Mr. Lockwood writes:

"Yesterday was a good day for us. Attended a refreshing sunrise prayer-meeting. At 9½ attended Sabbath-school at Ex-President Tyler's house. A goodly number of children and adults were present. At 11 o'clock held a preaching service at brother Davis's, in a large building built for a mill, and called Dr. Wood's Mill. Quite a large concourse. I preached on God's household covenant and family religion. Married four couples, including Peter Herbert, an exhorter, whose wife at the commencement of their living together assigned as a reason for their not being particular in regard to regular marriage, that 'the master could separate them the next day.' In administering the rite I lay great stress upon the clause, 'What God hath joined together, let no man put asunder,' and I most fervently pray that no power on earth may come between them to separate those whom God has made one.

"At 3 o'clock, at the Seminary, preached on the Gospel marriage feast, and married six more couples. The occasion was one of signal interest. One aged man could not refrain from rising and uttering praise and glory to God for the privilege of living to see this day. He seems to feel like good old Simeon. In the evening married eleven more couples at the Fort, and explained the nature and obligations of the ordinance, and the peculiar circumstances in their case demanding it. I showed the evils of polygamy, as illustrated in the quarrels and other disorders in Jacob's family, in the corruptions of heathenism, and the impurities of Mormonism; spoke of Christ's sanction of marriage at Cana, etc. . . . I think my teaching and administering in this matter are having a striking effect on the tone of morals here. Expect to unite in marriage a number of others next Sabbath. The course pursued has vexed some corrupt soldiers, but the authority here has quelled their opposition. Please send me a hundred engraved marriage certificates, such as are sold in Nassau street. They will tend to deepen the sense of the importance of the rite."

Under date of October 1st, Mr. Lockwood writes:

"I have just visited the school of Mrs. Peake, (the colored teacher,) near the Seminary, with great satisfaction. Am delighted at the good order and rapid improvement in so short a time. The school numbers 45 children, and others are expected. She offers to teach a school for adults in the afternoon. The school for children occupies from 9 till 12 o'clock. She has several classes that spell well in the book and out of it. She is also teaching writing and the elements of arithmetic with encouraging success. She intersperses the Lord's Prayer, the Ten Commandments, catechetical exercises, singing, etc. It is certainly a model school, considering the circumstances. She surely deserves compensation, though she began without any such expectation, feeling that she should be fully rewarded in having the privilege of doing good in this way. Both the teacher and scholars seemed to appreciate my remark that theirs was a favored lot, in enjoying what their parents did not, the privilege of assembling Sabbaths and week-days for instruction, without fear of molestation. I closed the school with prayer, during which the children all kneeled and observed the strictest silence and order. This is not a day of small things, though the beginning of days, but already a day of great things. To God be all the praises."

Mr Lockwood says there is some instruction given by several on a smaller scale near Hampton. He wishes to have a good teacher for that section. Mr. Davis, the eloquent exhorter, he says, would make a good teacher, and if compensated would take charge of that district. He is at present supporting his family by labor. Mrs. Bailey is doing quite well in the school at Fortress Monroe, but she has not the experience of Mrs. Peake. If she continues in charge of the school she will need compensation, as she was burned out in Hampton, and is a widow.

"Please forward 200 copies of the Infant's Primer and 100 of the Pictorial Primer. Card multiplication tables would be very acceptable, with slate cards. We hope, by-and-by, to get black-boards made. I find the variety of large reading cards very useful in enabling the whole school to be engaged simultaneously a part of the time in following the pointing of the teacher, in spelling and reading. After a time elementary geographies will be in place. So Providence leads, and we must follow. Affectionately yours in the Lord."

Contributions, in money or clothing, can be sent to Lewis Tappan, Treasurer, No. 61 John street, New York, or to Rev. L. C. Lockwood, care of Capt. Burleigh, Seminary, near Fortress Monroe, Virginia, by mail or express.

WE informed our readers about a year ago of the establishment, by the Ladies' Christian Association, of a boarding-house for young women who are supporting themselves by their own labor, or preparing to do so. This house has succeeded very well for the first year, and is again ready for the reception of boarders. It is located at No. 21 Amity place. We commend it to all for whom it is designed as a pleasant Christian home. An intelligent Christian lady is at the head of it, who will do all in her power for the comfort of the boarders.

FOREIGN NEWS.

THE foreign news of the past week will be regarded with some interest by our readers. The cotton question continued still the all-absorbing question with the English press and people. Mr. Laing, Financial Secretary of India, had addressed the Manchester Cotton Association and Chamber of Commerce on the affairs of that country in general, and on its cotton-producing capabilities in particular. In his opinion an advance of capital to the cotton-growers of Hindostan is indispensable to their successful cultivation of that commodity. Meantime "coming events cast their shadows before." All the talk about the supplies to be derived from India, Australia, Africa, and the Isles of the Sea cannot allay the apprehensions of the spinners. Several mills in the neighborhood of Rochdale, Blackburn, etc., are already working short time, and one very large establishment, which employed near 800 hands, has closed altogether. the unfortunate operatives being warned to seek work elsewhere, as there was no probability of the mills resuming business under existing circumstances. Yet strange to say, in despite of these ominous occurrences in England, some half-dozen cargoes of cotton have been recently shipped from Liverpool for America! The British merchants and miners connected with Mexico had presented an address to Earl Russell, enumerating their wrongs, and entreating the intervention of the British Government on their behalf. From an editorial in *The Globe*, Lord Palmerston's organ, and from our latest Cuban intelligence, touching intervention in Mexico, we conclude that this appeal of the Londoners will not be in vain. The Western Powers and Spain have already in fact determined to take the law into their own hands as regards Mexico. Now such a course may be easily justified, and yet we remember the day when, even with greater provocation, said confederates would not have dared to intervene in the country of Montezuma. The offer of a commission in the United States army to Garibaldi, had given rise to an immense amount of foolish writing on the part of the European press and Americans in Europe. Because our Government has offered the Italian hero *a command* in our army, the Thunderer will forsooth have it that the President intends to supersede General *Scott*, in order to make room for the Recluse of Caprera at the head of our forces! The French Government has issued another declaration expressive of its determination to respect the blockade, and observe an honest neutrality. This declaration is in the shape of a letter from M. Rouher, Minister of Agriculture and Commerce, to the merchants and ship-owners of France. The Kings of Denmark and Holland were to visit Napoleon at Compeigne at the same time as the King of Prussia. The Turkish war against the Montenegrins was becoming important. Omar Pasha was concentrating the Ottoman forces at Trebigne, in order to an attack on the insurgents, while the Vlarmar of Montenegro had called out all the contingents of his provinces, and was apparently resolved to await the onset of his antagonist. The fanatic who attempted the assassination of the Queen of Greece was a young student, named Davios. He has been arrested.

The Pro-Slavery Rebellion.

VARIOUS FACTS AND INCIDENTS.

THE LATEST NEWS.

The latest news from Washington is of a very brilliant review of cavalry and artillery which took place there on Tuesday. About 5,000 cavalry and 18 batteries of artillery took part, and the display was most satisfactory. After the review a most unfortunate accident occurred. As Cooper's Pennsylvania artillery were proceeding from the field to their camp, in passing along Pennsylvania avenue, and directly in front of the President's mansion, the contents of a caisson attached to one of the guns exploded. The cause of the explosion has not been definitely ascertained. It may have been from faultiness in the packing of the caisson, or from the explosion of a cap on one of the shells. A scene of the wildest consternation ensued. The front board of the caisson was not injured, the top was only lifted, but the back board was shattered, and the contents of the caisson were thrown in every direction. The sidewalks were at the moment crowded, and the shells and fragments fell thick among them. Only three men were injured. They were privates of the company. One of them was mortally hurt, and the other two were able to walk away. This accident reflects no discredit upon the inspecting officers. Experienced men have been detailed to instruct every battery in the mode of packing fused ammunition, and the care taken in this respect has unquestionably prevented a number of similar accidents.

From Missouri we learn that Gens. Fremont and McKinstry left Jefferson City on the 7th for the West. It is Gen. Fremont's intention to follow Gen. Price as rapidly as possible, and he expected to march from twenty-five to forty miles daily after leaving Sedalia, even entering Arkansas if necessary. He says he has men enough, and is full of confidence in them, and that by their aid he will achieve success. Ben McCulloch's forces were reported to be on the south bank of the Osage River a few days ago, with the design of cutting off Fremont's communication with St. Louis. Stray parties were sent out to scour the region.

From Cairo we learn that Gen. A. S. Johnston is at Columbus, Ky., with 40,000 men. He has fortified the river banks for four miles above that place. Gens. Cheatham, Pillow, and Polk were also at Columbus on the 29th ult.

Dispatches received in Washington from Gen. Rosecrans, contain the comforting assurance that he will be able to fully sustain himself against the combined forces of the rebel Gens. Lee and Floyd.

Everything continues quiet on the Upper Potomac. The rebel force which recently moved up the river has not made its appearance at any point since it left the vicinity of the mouth of Muddy Creek, and the impression is gaining ground that it proceeded over the mountains into Western Virginia.

A budget of important news has been brought down from Richmond to Fortress Monroe by a number of wounded national prisoners who have arrived there under a flag of truce—the rebels not being able longer to supply their wants, and thinking it more honorable to release them than to allow them to die from neglect. The prisoners report that there are in Richmond about five thousand troops, and that the rebel army on the Potomac is supposed to number over 150,000. The troops are suffering severely for want of medicines, clothing, and certain articles of food—more especially things cut off by the blockade, which are bringing fabulous prices. Apprehensions of an attack on the sea-board cause the greatest anxiety, and Gov. Brown of Georgia, in anticipation of a descent on Savannah or Brunswick, had recalled five regiments from the Potomac army. Powerful batteries have been erected along the James River, in anticipation of an advance of the national army in that direction. Beauregard, at last accounts, was at Manassas, and Jeff. Davis had returned to Richmond in feeble health. Surgeons Swalm, Homiston, and Robinson of the 14th Brooklyn Regiment accompanied the prisoners from Richmond.

Another Battle at Cheat Mountain.

CHEAT MOUNTAIN, Thursday, Oct. 3, 1861.

This morning, at 1 o'clock, a portion of Brig.-Gen. Reynolds's brigade, consisting of three Ohio regiments—the 24th, 25th, and 32d, and portions of six Indiana regiments—the 7th, 9th, 13th, 14th, 15th, and 17th, together with detachments of Bracken's Indiana, Robinson's Ohio, and Greenfield's Pennsylvania cavalry, and detachments of Howe's regular, Loomis's Michigan, and Daum's Virginia artillery, numbering in all 5,000 men, left Cheat Mountain to make a reconnoissance in force in front of the enemy's position on Greenbriar River, twelve miles distant.

Col. Ford's 25d Ohio was sent forward to hold an important road, the occupation of which prevented the enemy from flanking our main column.

The expedition was to attack in front of the enemy's fortifications. At 8 o'clock their pickets retreated after firing an ineffectual volley. Kimball's 15th Indiana was immediately sent forward to secure a position for Loomis's Battery. Amnin's 24th Ohio deployed as skirmishers on the south slope of the mountain.

Loomis's Battery, getting in position, supported by the 17th Indiana Regiment, opened the battle. The shot was immediately responded to by an enemy concealed in the bush, but who was soon routed by the 14th Indiana, with a loss of seven killed, a large number wounded and taken prisoners.

Howe's Battery, supported by the 13th Indiana, then moved forward, taking a position three hundred yards nearer the enemy's fortifications, opening a brisk fire. The firing on both sides was almost incessant for one hour, artillery doing great execution, judging from the lamentable shrieks of their wounded. The enemy's battery did comparatively little injury, their guns being too much elevated.

Our guns effectually silenced three of their guns. While observations were being made of the enemy's fortifications, occupying three more hours, an irregular artillery fire was kept up, occupying the enemy's attention. During this interval, the 25th Ohio and 15th Indiana rendered efficient service in scouting the mountains before the close of the reconnoissance, which was most satisfactory.

The enemy received heavy re-enforcements from their camps near Monterey, making their strength about 15,000. Although this reconnoissance partakes more of the character of a regular engagement than any previous battle in Western Virginia, our loss is but 10 killed and 11 wounded. It is impossible to ascertain the loss of the enemy. It will not, however, fall short of 300 killed and wounded, as our artillery did terrible execution.

Their camp was situated on a slope of the Mountain, supported by a number of guns. We captured thirteen prisoners from the enemy, and also a lot of cattle and horses.

The reconnoissance proved entirely successful, affording information relative to the enemy's strength which could not be ascertained by scouts.

Our troops acted nobly.

General Anderson and Colonels Johnston, Jackson, and Oliver commanded the rebels.

The Missouri Imbroglio.

WASHINGTON, Monday, Oct. 7, 1861.

There was a Cabinet meeting this afternoon, in which the charges of Col. Blair against Gen. Fremont, and the counter charges of Gen. Fremont against Col. Blair, were under consideration. The principal charges against the commander are that he sacrificed Gen. Lyon; that he neglected to re-enforce Col. Mulligan when he had the power to do so, and kept Col. Mulligan's messenger, sent to ask aid, waiting three days before he saw him; that his expenditures of money were excessive and corrupt; that one member of his staff had a contract for the purchase of 5,000 mules; that he surrounded himself with corrupt and bad men, knowing them to be such; that he was inaccessible to Union men calling on business, to the great damage of the public interests; that he willfully delayed assuming his duties after he was appointed to his command in Missouri. No conclusion was reached in the case.

Gen. Fremont Embarrassed by the Government.

Mr. Gurley, M. C., who has been raising several regiments in Ohio and Missouri by the authority of Gen. Fremont, was embarrassed to find, on his arrival at Washington, that none of Gen. Fremont's permits or commissions were recognized by the President. Col. Wright of Cincinnati, who was commissioned by Gen. Fremont as Colonel, with full power to appoint all the officers of his regiment, and to purchase all clothing and equipments, upon applying to the paymaster for two months' pay, was informed that Gen. Fremont's commissions were worthless. Col. W. appealed to Mr. Gurley, who brought the matter before the President, and he was promptly told that Gen. Fremont had no authority whatever to issue any commission. Consequently, every one of the numerous commissions he has issued are null and void. In the case in which Mr. Gurley is directly interested, the President has interposed to relieve him from embarrassment. He will see that Mr. Gurley's promises to regimental officers are made good.

LOYAL INDIANS.

An Important Paper from the Delaware Nation.

DELAWARE NATION, STATE OF KANSAS, Sept. 24, 1861.

Anderson Sarkoxie, Head Chief of the Delawares, in the state of Kansas, and Ne-con-he-quin, Second Chief, and John Conner, Third Chief, send to their Grandchildren of other Nations their friendship, and ask of them not to quarrel and shed blood about the condition of the country. Let none of the Tribes war against the Union, and the Great Father, who is at the head of the Government, but let all of them stand by the Union. If there should be any division in any Nation, and any part of a Tribe attempt to assail and war against the others because they are for the preservation of the Union, then we, the Chiefs of the Delawares, promise and obligate ourselves to lend the whole power of the Nation to aid and protect such Tribes as may be invaded. We say to our Creek Friends, and to all other Nations, that we will stand and die by the Great Father, who is now using all his lawful power to preserve the Union; and we will permit no other Nation to war against the Union with impunity.

ANDERSON his SARKOXIE, mark.
Head Chief of the Delaware Nation,

NE-CON-HE-QUIN, his, Second Chief,
mark.

JOHN CONNER, his, Third Chief.
mark.

Witness:

BLACK his BEAVER, Interpreter,
mark.

J. W. ARMSTRONG, Interpreter,

TONGE-NOXIE,

SAML. A. YOUNG,

EVAN JONES, Missionary to the Cherokees.

To GEORGE MCINTOSH,
Head Chief of the Creek Nation.

With the request that this be communicated to all the Nations with which he can communicate, and particularly the following Nations, to wit: the Seminoles, Chickasaws, Chayennes, Paw Paws, Wakoes, Cherokees, Witchetaus, Kechies, Osages, Navagoes, Ta-ua-ka-ros, Ewies, Caddoes, Tonge Indians, Anadagoes, Cahoctaws, Camanches, Shawnees, Senecas, Munsees, Ottawas, Pottawatamies, Wyandotts, Chippewas, Sac and Fox, Kickapoos, Miawas, Miamis, and Peoras.

The Bermuda.

We have important information by way of Washington concerning the Bermuda, which so recently ran the blockade and entered Savannah. She is an iron-clad vessel of fifteen hundred tuns burden; sailing from Liverpool on the 18th of August, she reached Savannah on the 16th of September. Her cargo contained 18 rifled cannon of 32 and 42 pounds; 2 Lancaster guns of 168 pounds weight; powder, shot, and shells for this ordnance; 6,500 Enfield rifles; from 200,000 to 300,000 cartridges; 6,000 pairs of army shoes; 20,000 blankets; 180 barrels of gunpowder; a large quantity of morphine, quinine, and other medical stores. The cargo cost $1,000,000. The vessel is now fitting out as a pirate, to prey on the returning California steamers. It is said that Commander Totten is to have charge of her; also, that two more iron-clad steam-frigates are expected at Savannah, from England, by the 15th of the present month.

Capture of a United States Transport.

The Fanny, a propeller in the service of the Government on the Southern coast, was on the 1st inst. captured off North Carolina by three rebel steamers. The following is the report of the master of the vessel:

HATTERAS INLET, Oct. 1, 1861.

I left in the steamer Fanny at 6 o'clock A.M. for Chicamacomic, or Loggerhead Inlet, arriving there at 11 o'clock A.M. We anchored in about 8 feet of water, and waited there 2½ hours before we got communication from shore. They then fetched a flat boat off and loaded her with an assorted cargo, stores, tents, etc. When the boat had shoved off, and got about two thirds of the way on shore, we saw a steam-boat to westward, about 4 o'clock P.M., which proved to be one of the enemy. She was standing to cut off our retreat, and in a short time two more appeared steering directly for us. The first one then stood in and commenced firing upon us, and as soon as the other two came up they did the same. We returned the fire with nine shots, striking one of the boats in the bow. Then Capt. Hart of the 20th Indiana Regiment suggested that we should surrender, saying that it was no use fighting against such odds, and requested me to hoist the white flag. The mate of the boat and a few soldiers turned to and threw overboard some thirty cases of ammunition, and Capt. Hart forbid them to throw any more overboard. He likewise requested the sergeant to destroy which he refused to do, saying it would be worse for them if they were taken prisoners.

Capt. Hart then suggested that the chain be slipped and the boat run ashore, which was done. The white flag was then hoisted and the crew of the boat left in their boats. We endeavored to get boats to carry the soldiers off the Fanny, but could not do so.

To the best of my opinion they had plenty of time from our arrival to that of the enemy's boats, to have got everything on shore from the Fanny, if sufficient boats had been employed in the transportation of the stores, so that we would have destroyed the Fanny before she should have fallen into the hands of the rebels.

We left there about 6 P.M., and arrived here about 7 A.M. on the 2d inst. (Signed) W. H. MORRISON,
Master of steamer Fanny.

Naval Engagement on the Mississippi.

The gun-boats Tyler and Lexington, while reconnoitering down the Mississippi River on Monday, fell in with the rebel gun-boat Jeff. Davis. They chased her to within two miles of Columbus, Ky., when the batteries on the Kentucky shore opened on them. The rebels used some twenty guns, some of which were rifled cannon. The engagement lasted an hour. No damage was done to the boats. The rebel loss has not been ascertained.

Commercial and Financial.

A QUESTION TO BE CONSIDERED.

IF it shall become necessary, in order to suppress the rebellion, to remove the cause by the abolition of slavery—an event by no means unlikely to happen—it is not too soon to take a subject of such magnitude into serious consideration. It has a threefold aspect—its moral, its political, and its economical aside—and of these three the last may, with entire propriety, be discussed in the financial department of this journal. We are met, however, at the outset, by an obstacle in the way of any candid discussion, for the nation has been taught by an education of thirty years to believe that slavery has such moral relations and such political rights that it is exceedingly difficult to bring it to look upon the subject from a merely economical point of view. But to a mind entirely unbiased by prejudice or by any presumed selfish interest, it would be enough to prove that slavery is a system of enforced labor. The wealth and prosperity of any nation are in proportion to the productiveness of its labor; the labor of three freemen is equal at the lowest computation to the labor of five slaves; the prosperity of a people under slave labor then is as necessarily inferior to that under a system of free labor as three is to five. This is the most favorable statement that can be made on behalf of slavery, and is far more so than the facts of the case warrant.

But putting aside the abstract laws of political economy, the actual facts of the condition of the country should be sufficient to a wise decision. While we may appeal to a comparison of figures, which has been made hundreds of times, and ought by this time to be familiar to every intelligent man in the country, as to the ratio of the increase of population in the slave and free states, the growth of towns, the relative extent and value of the products of industry, the price of land, and other standards of the comparative prosperity of different sections of the same country, we see how strikingly the conclusions drawn from these figures are confirmed by the events of the war. The two antagonistic forces of free labor and slave labor are arrayed against each other in this struggle. They have gone on together for three quarters of a century, under the same Government, with certainly equal chances of development, or, at least, with no preponderating influence in favor of free labor, and when at length they draw off in hostile array against each other, on one side is counted eight millions of people, and on the other twenty. Heretofore we have seen in figures the evidence of the difference in the power and prosperity of the two sections, but it is forced upon our attention now as a distinct and palpable fact by events. And as the result is as to numbers, so is it as to resources. One section shows itself to be at no loss for want of means—of men and money. It has created a popular loan of about two hundred and fifty millions of dollars, which is being rapidly taken up at the rate of more than two millions a week, and there is no question that that loan can just as easily be made five hundred millions if so much shall be needed. The other has attempted to raise a loan of fifty millions of dollars without success; failing in that, it has appealed for a pledge of the staple production of the people, with which to raise money, and is again unsuccessful; and it has resorted at length to a paper currency, which, having no capital for a basis, is worthless. One section has called into the field an army of not less than three hundred thousand men, well-appointed, well-fed, and well-paid, and this is only a pledge of what it is capable of doing, for that army, within six months, will be raised to half a million, if necessary. The other has sent out perhaps a nearly equal number of men, but it has done so by forced enlistment and by one great spasmodic effort, which, there is every reason for believing, cannot be repeated. One section has created a new navy, without regard to that which it still held by virtue of its being in possession of the Government. The other has not been able to build a ship of any size, if it has any at all, and the few craft it possesses for its piratical purposes were stolen. One section, through its credit abroad as a commercial community, and through its commercial relations with the rest of the world, has all the world at its command for arms and munitions of war, as well as for every article of trade needed for the consumption of its people. The other is without credit, is almost destitute of the means of purchase, and is compelled to rely upon the dexterous smuggling, chiefly of foreigners, to supply its wants. One section has already passed through and recovered from the reverses which the breaking out of war brought upon it, and its recuperative energy, acting upon the products of its industry and the accumulations of its thrift, has launched it upon a new career of prosperity—to which even war will be made subservient rather than act as a check. The other, relieved at the outset from a load of debt which it counted so much gain, finds itself staggering onward headlong into ruin, growing daily more and more irretrievable, its one great staple an immovable dead-weight upon its hands, unsaleable now, the more worthless the longer it is held, and the virtual monopoly in its production gone for ever. The twenty millions are fast finding themselves to be, by virtue of their varied free labor, a self-reliant people, more prosperous than they knew; while the eight millions are rapidly becoming, by virtue of their system of enforced labor, and through the precipitation by their own mad folly, a nation of paupers.

The result of the struggle between two such forces cannot, if the North is true to herself, be doubtful. But before it is over the question may be forced on us, not simply whether the system of free labor is more conducive to the welfare and honor of the Republic than slave labor, but what shall be done for and with a people who not only have no real basis of prosperity in their social system, but who have brought upon themselves premature ruin? The upholders of slavery have exposed and proved its inherent weakness by their mad revolt, and destroyed even its seeming strength by compelling the world to look elsewhere for the one product which made it profitable. The Union will have to be reconstructed, starting from new conclusions, and instructed by new experiences. It will be difficult, if not impossible, to ignore the question of slavery, and, political and moral considerations apart, the people will be compelled to decide whether they can afford, in a merely economical view, to give up so large a portion of the country to a system which, never wise and never profitable to the nation, even in its best estate, must in its decline and decay be a drag upon the wheels of progress and prosperity, if it does not clog them altogether, and involve all other interests in its own ruin.

IMPORTING COTTON FROM ENGLAND.

The World of this city has started a theory for the novelty of cotton importations from the Old World, which is as novel as the fact itself. It states that Mr. Secretary Seward has assured the Government of Great Britain, through Lord Lyons, that before next December two or three Southern cotton ports shall be opened to commerce; and that this assurance, so given, has been made known confidentially on the Change of Liverpool to the cotton dealers and spinners, which has prevented that extreme anxiety, the effect of which would be to run up prices to extravagant hights. This communication, it is said, has kept down prices at Liverpool below the New York level.

This may be true, especially as *The World* is supposed in Wall street to be the organ of the Secretary of War, and so of the Government; but it seems unlikely, as the higher prices ruling in this market for cotton are obviously owing to the very small stock, which could be bought up easily if the owners were willing to sell, while the still large stock at Liverpool—900,000 bales—could not be materially diminished in a very short space of time. Still we observe a growing expectation that the port of New Orleans and that of Mobile also will soon be opened by a Federal fleet, and the latest advices from New Orleans indicate a fear or a hope of this—the fear of the authorities ruling there, and the hope of some planters who are stated to have sent some 10,000 bales of new crop to the shores, ready for shipment. The Richmond papers are calling for the interference of the rebel Government to prevent cotton being sent to ports of shipment, and this may be done; but the quantity already sent gives a contradiction to the statement that the planters do not wish to send their cotton to market. Give them the opportunity and they will do it.

The opening of a single